Herald of Gospel Liberty.

"Wherefore receive ye one another, as Christ also received us, to the glory of God."

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The Editor's General Notes

EVAPORATION in Death Valley, Arizona, where the great lake is forming, is said to equal 100 inches in a year, or more than eight feet of depth, so that if a lake of water were formed of that depth, in less than a year it would have dried away. This pretty well illustrates for us the lifting power of the sun, by which evaporation is carried on. One inch of water over one acre of ground means 22,000 gallons, which, at ten pounds to the gallon, equals 220 000 pounds, or 110 tons of water. Multiplying 110 tons by 100, the number of inches of water evaporated, and the result would be 11,000 tons, or 22,000,000 pounds of water evaporated per acre. How devoutly we should honor that God whose works are so wonderful.

WYOMING, the state which honors woman with an unrestricted suffrage, contains the chief portion of the world-famed Yellow Stone Park within its borders. This park, by the way, is the *wonder land* of the globe. Its area is a little larger than Rhode Island and Delaware combined, but leaving this area out and cutting off states as large as Massachusetts, New Hampshire, and Vermont besides, the balance of Wyoming would be equal to the whole of New England. Thus it will be seen that woman has a pretty broad empire at last wherein she is in all ways the equal, politically, of man. In fact, Wyoming is larger than Italy, not counting her adjacent islands, and more than two and one-half times larger than Portugal, while it would make eight and one-half Belgiums, and nearly eight Netherlands, and five empires as large as the whole of Greece. The state is very rich in resources: Its coal fields are twice as broad as those of Pennsylvania, and its oil region is thirty miles wide and twenty miles long, while, with a soil that produces from 500 to 800 bushels of potatoes to the acre, the state could easily take the whole of Ireland into its embrace. Wyoming has a splendid future before it.

SHOP girls in New York, and the same is all too true of other cities, have not been receiving that measure of reward and attention that is bestowed on men of the same talent for labor of the same measure; nor, indeed, anything like an adequate compensation for their services. More than a year ago a meeting in Chickering Hall, New York City, was addressed by pastors representing Jewish, Catholic, and Protestant bodies in the interest of these shop women. Fair and equal rights and wages were demanded for them. It was simply a disinterested plea for justice, and there was no reason why their voice should not be heard and answered. By a few it was and the well-being of women workers was somewhat improved. But the reform was not general, and concessions to some have made the old-time treatment all the harder for others. Not *boycot* principles, but a plan embracing the reverse of them has been finally adopted. A *white list* of merchants and manufacturers is being prepared for purchasers that the friends of the working women may be known. It certainly will be for the interest of those gentlemen who have wares to sell to get their names on to the *white list*, and they will do so as their methods improve to the point of justice. We advise other cities to prepare white lists in the interest of women, not forgetting the poor sewing women of their own homes who, by constant and slavish toil, can hardly earn bread enough to give them strength to ply the needle.

WOMANHOOD turns its face toward the Church much more readily than manhood. One season we received thirty-two women to church fellowship and not a single man. We were delighted that the thirty-third member was a man. But the experience of nearly all ministers runs on this line. From two to three women accept our hand of fellowship to one man, and it is said that two-thirds of all the church members of the United States are women. We should expect to find the actual count more largely to their credit than that even. But why does woman's face more naturally turn toward the church than man's? Has she more sorrow that she needs more consolation? She has, indeed, more sorrow, as a rule, and greater trials, but this would hardly explain the above anomaly. Man's face is so often toward the saloon—its open door so steadily confronts him, his way to business so surely leads by the door of death—that he is drawn within the influence of that den whose strong arm is ever lifted against the Church and the home. And from the saloon the men, in long lines and in many files abreast, march on to the jail and the prison. *There*, make the count again —43,127 men in our prisons and 1 791 women—*one woman to twenty-four men*. The saloon catches the men and hurls them on to death and damnation—the Church draws our women, transforms them into angels, and lifts them through death's gateway at last into the realms of the endless life.

THE Government has recently contracted with the Bethlehem Iron Company for one hundred high-power guns. For the guns there were three bids, the highest being $5 359,500; the second, $5 174 312; and that of the Bethlehem Company, $3,785,850. Of the one hundred guns, twenty-five are to be 8-inch bore, and are to cost $17,246 55 each; fifty are to be 10-inch bore, and are to cost $35,747.58 each; and twenty-five are to be 12 inch bore, to cost $54,473 22 each. All are to be breech-loaders. The first of the 8-inch guns is to be delivered within two years from date of contract, and all of the twenty-five within a period of nine years. The first of the 10-inch guns is to be delivered within two years and three months, and all the fifty within twelve years. The first of the 12 inch guns is to be delivered within three years, and the last of the twenty-five within twelve years. Thus, by the terms of this contract, against 1903, the Government is to have from the Bethlehem Company one hundred large guns, as above. These guns are for coast defense and our new ships of war. It will surprise the reader, doubtless, that so long a time is required for the construction of the guns and also that the cost of them is so great. The guns ordered are only the beginning of the answer of the requirement for the proper defense of the Nation against the invading foe.

WAS not the battle of Sedan the most momentous event in modern history? Can the historian name an event of civil history, either of ancient or modern date, that was so fraught with tragic issues as that event? With that battle the French Empire was overthrown and the Napoleonic dynasty forever closed. Therewith the French Republic, for the third time, was established, and we may believe, this time, on a permanent basis. The kingdom of Germany became an empire, Italy was unified, Rome was conquered, and, chief wonder of all, the Temporal Power was buried in an endless grave. All of these events, each wonderful in itself, proceeded as issues from Sedan—an empire, a kingdom, and a republic were all born of that tragic struggle and virtually began to be on that momentous day. God's hand was in it all. Swift destruction came on that blood-red hand of Rome that dared sign the decree of infallibility, and on that other hand—Napoleonic—that held up to its final end, the papal throne. When the future historian looks backward to seek God's most conspicuous presentation of his hand in history, we are very certain that his eye will rest on Sedan, as it was on September 1, 1870 when an emperor, thirty nine generals, two thousand eight hundred and thirty under-officers, and eighty-three thousand men became prisoners of war to Germany.

THIS Nation consumed, in 1886, 614 500,416 gallons of malt liquors. Had these liquors all been sold by the glass over the counters, and probably two-thirds of all were so sold, then the sixteen drinks per gallon would have brought to the retailer eighty cents a gallon, which, for the total above named amount, would have been $491,600,-333. We talk about our last Congress as being a billion dollar Congress, but it was a little short of it and covered of course two years. As an offset to this we have for the same time our billion dollar beer mills. The beer of our country costs the consumer almost as much as the government of the Nation costs the people. But the beer drinks are only about half of the liquor expense. We consumed, in 1886, 76,394,418 gallons of distilled spirits. Retailed at ten cents a glass, as a large portion of it all was, it would bring for the sixty drinks in the gallon, $6, or a total of $458 366 508. We also consumed 21,009,754 gallons of wine. Counting thirty drinks to the gallon at ten cents each, this would bring the retailer $3 a gallon, or a total of $63 029,-262. The three above totals of receipts for liquors drank make $912 996 183, the Nation's liquor bill for a year. But much liquor is sold by the quantity rather than by the glass, and some is used in the arts. Making a liberal discount for this, the actual liquor bill of the Nation for drinking purposes can not be reckoned as less than $700 000,000 Against this enormous sum all the lands sold to settlers by the Government in the last ninety-eight years have only brought $250 877,164. Where is the justification for drink or the wisdom of it?

THAT CRY OF ANGUISH—A STUDY.

BY REV. WARREN HATHAWAY, D. D.

Among the words uttered by the dying Redeemer there is one expression that many suppose has not only a deep, mystic meaning, but a special doctrinal significance. Such expositors declare that the Savior's cry of anguish reveals or suggests an awful mystery, the withdrawal of God from his Son when there was laid on him the guilt of a world—the sin of a race, and hence when there was also laid on him the wrath or justice of an offended Sovereign. It is taught that God let fall upon the Crucified the dread pangs of damnation, that his law might be honored, inasmuch as the suffering one had taken upon himself the transgressions of men. "The cup" of the garden was the cup of offended justice, and the agony of the Savior on the cross was also the even handed, righteous retribution that belongs to sin, and that was pressed to the lips and rolled upon the heart of the Son of God, because he had taken the place of sinners as their substitute, suffering for their transgressions as an expiatory sacrifice. And the cry, "Why hast thou forsaken me?" was wrung from the heart of Christ, in that moment of retributive justice, of burning wrath, because he *was* "judicially abandoned by the heavenly Father."

I have aimed to state the above view as plainly as possible and without color or passion. This is not an easy task, for heart and reason and revelation—at least in my case—revolt from this terrible gloss on both creed and Scripture by our dogmaticians. Let us calmly, reverently, with much charity study again this wonderful cry from the cross—"Eloi! Eloi! lama sabachthani?" All know these words are quoted from the twenty-second Psalm. "The language we have heard from our mother's lips and have spoken in childhood," says Geikie, "may be laid aside in after years for another, to meet the requirements of life; and Jesus, doubtless, in these last years, had often had to use the Greek of city communities, instead of his own simple Galilean. But now the sounds of infancy, always nearest the heart, and sure to come to our lips in our deepest emotion, returned in his anguish, and in words which he had learned at his mother's knee, his heart uttered its last wail, "My God! my God! why hast thou forsaken me?"

We can but look at this as natural rather than as official and doctrinal. These words give the seal of historic fidelity and excite in each reverent heart not repugnance, as though Jesus were offensive to justice and God, but deepest sympathy and truest love. Yet, if he *were abandoned* of God, who are we that we should cling to him? If he *were* forsaken by eternal justice, who are we to strengthen, defend, and sympathize with him? We should forever "labor together *with*," not against the heavenly Father. But a literal forsaking of Christ by him whose name "is love," when all men in their weakness or devilishness had forsaken the divine Sufferer; this seems impossible on moral grounds as well as Scripture testimony; impossible by all we know of God, by all we are taught of him in the Gospel of his Son. Still, why did the Master utter this cry? Was it the expression of a truth that might be declared in a cool, dispassionate manner? Had God "forsaken" "his beloved Son in whom he was well pleased?" Was not Jesus doing right? Carrying out the Father's purpose? Was he not in all things an obedient Son? All will say, "Yea!"

And was not Jesus in trouble, like "a certain man who went down from Jerusalem to Jericho?" And could the great God leave *him* as the priest and Levite abandoned their neighbor?

Did Peter do right, was he Godlike when he forsook the Lord, or all the disciples when they fled? I can conceive of no divine attribute making such an act possible to our Father in heaven, any more than I can conceive of him as being cowardly like Peter, or a traitor like Judas!

It is not difficult on the ground of weakness, loneliness, and of extremest suffering to account for this agonized cry. But how *can* we regard it as literally true that God *had* forsaken him, when just before, he said to one dying with him, "This day shalt thou be with me in Paradise;" while just after he exclaimed, "Father, into thy hands I commend my spirit?"

It was to him "the hour and power of darkness," and he truly expressed the feeling of a breaking heart. This cry was an *exclamation* expressing boundless anguish; but it can not be regarded as the statement of a doctrine, as a logical premise or conclusion, without violating the wisest rules of interpretation.

Still it is said that Jesus needed this added agony—this feeling that God had forsaken him—in order to make him able to save those who are God-forsaken, or who feel that God has abandoned them. But is it true that he ever forsakes us?

That he does, is not the teaching of the Christianity of Christ, but a pagan idea. And it is sad, as it is false and corrupting, that God "passes by"—abandons men, or turns from them with wrath and aversion. Well may the Savior still say, "O righteous Father, the world hath not known thee," for in their blindness men look on the Almighty, not as forever faithful and loving like a tender mother who can not forsake her child, but as a hard, merciless sovereign.

No doubt men do often feel that they are forsaken of God: yet how can Jesus save them from this delusion if it is true that his Father did actually forsake him in the hour of his sorest need?

It is one of the special, precious truths of the Gospel, a vital, saving revelation that God loves us, that he can never forsake his children. The Jews thought he passed by, disregarded the Gentiles, while the Gentiles believed that God was more their enemy than their friend. So it has ever been difficult to induce faith in divine love, impartial love; to induce faith and hope in the infinite sympathy and the unpurchased redemption of God How, then, to increase his mediatorial power did Christ need to receive as true the greatest of untruths, namely, that God forsakes us? Must he be deceived by the very illusion he came to eradicate from the heart forever?

But, as we have said, there is a darker view, a more doubtful explanation. That cry of anguish was an awful reality, as the Savior felt not only the pangs of the cross, but of the boundless wrath of God, as he suffered as "our substitute," "satisfying eternal justice as a sacrifice of expiation." I confess that *this*, or any statement that makes Christ's death the *legal* ground for our salvation, is to me both confusing and shocking. How can justice be satisfied and law honored by the basest injustice and the foulest of crimes?

We are told that the sufferings of Christ were necessary that God as a Ruler might safely extend mercy to sinners. Yet, can it be that provided there *is* suffering and punishment for sin, that God is indifferent upon whom the suffering falls? Is justice—divine justice—so blind as to strike any one, even the most innocent, provided it produces a sufficient amount of pain, of anguish?

Theologians affirm that Christ's death was an expiatory sacrifice offered to God, to the glory of his justice and the possibility of his mercy. Is this true? The word expiation and its doctrine are unknown to the Bible. "Happily there is not a single case of expiation in the whole Christian Scriptures," though classic antiquity abounds with its doctrine. And has not the good God set the seal of his disapprobation forever upon human sacrifice? Has he not condemned—forbidden forever—the shedding of human blood on any altar? Was not the offering of *such blood* one of the special abominations of ancient paganism? How, then, we ask, when these sacrifices were forbidden, could Infinite Love accept such an offering?

Oh, there *was* a sacrifice! But the "cross" is not a literal nor a "holy altar," but a gibbet! The "sacrifice" was not a literal offering with expiatory virtue; but Christ gave himself, his life, his love to redeem us from sin. "He suffered the just for the unjust, that he might bring us to God." And so ever and always Holy Scripture teaches that the sufferings of our Lord are for man, for his purification, his redemption.

"FLESH AND BLOOD."

"We wrestle not against flesh and blood." Ephesians 6: 12.

The apostle would have us understand that our great arch enemy and his emmissaries are not encumbered with flesh and blood as the human family are, but are of an ethereal nature and possess knowledge and a power of action far transcending any earthly power, and which we will not comprehend until we too are freed from this tenement of clay. We know nothing concerning the angels but what is revealed to us in the Word of God, by which we are informed that all of them were created holy and happy, and yet because of disobedience did not continue in that state of felicity. It seems from the purport of Scripture, bearing on the subject, that all were originally of the same nature and were the highest order of created intelligence, that they were pure and incorruptible, possessing a like power of discernment, also endowed with the power of volition by which they could continue their allegiance to their Creator or rebel against him, and in all probability this state of the heavenly host continued until the foundations of the earth were laid. Then God is represented by Job as saying, "All the sons of God shouted for joy. Then it was that Lucifer, one of the chief angels and styled, "Son of the morning," learning the decree of the Almighty concerning the Son of God, said, "I, too, will be like the Most High." For we attribute to the Son all the characteristics of the Father. Hence Lucifer, although filling a high station in the heavenly realm, would not be content therewith but gave place to pride, and coveting the proprietorship of the earth, contended with the Son of God, who, in Scripture, is called Michael the archangel. Lucifer and his adherents were cast out of heaven, because nothing of a rebellious character could find place within those heavenly portals. The apostle says the angels which kept not their first estate are reserved in everlasting chains unto the judgment of the great day of God Almighty.

This apostate angel has been a usurper on this mundane sphere since the day he tempted Eve in the garden of eden. He tries to instill the same spirit of hatred, malice, envy, strife, and all their concomitants into the human family which characterize his Satanic majesty. He seeks or claims the rulership. Job represents him presenting himself among the sons of God before the Lord, and when the Lord said unto Satan, Whence comest thou? Satan answered, From going to and fro in the earth, and from walking up and down in it. This was equivalent to saying, From traveling over my domains, and overseeing my earthly realm.

Again, Satan claimed supremacy over the earth when he led Jesus into a high mountain and showed him all the kingdoms of the world, and the glory of them, and said unto him, All these things will I give thee if thou wilt fall down and worship me. And this great usurper has continued to deceive the human family since the day that he deceived our parents in the garden of eden. "For he sinneth from the beginning." Jesus calls him the "father of lies," because he inspires his votaries with just such false impressions of self-will and self-exaltation as first caused his Satanic majesty to rebel against God, and he seeks with all his wily power to draw the human family after him; and this great head of all evil, with those in subordination to him, disposes all the ignorance, error, vice, and wickedness of mankind in such a way as to most hinder the advancement of the cause of Christ.

The numerical strength of Satan and his emissaries God alone knows. On one occasion, when Jesus was going to heal a man possessed with demons, they said their name was legion, because they were many. A legion of soldiers in the Roman army was 6,000, yet we suppose that this was only a component part of the whole number. Notwithstanding the great number of the rulers of darkness the Christian has great consolation in the knowledge that God has set their bounds which they can not pass, and has said to the fiercest and strongest apostate angel, "Thus far shalt thou go, and no farther," otherwise how soon and how easily they might change the whole face of nature and render existence in this world more miserable than we can conceive of. He could not afflict Job further than God permitted, and all the faithful who abide under the shadow of the Almighty have nothing to fear as long as they have Jesus for the captain of their salvation, for the apostle addressing such says, "Greater is he that is in you than he that is in the world." If we resist the devil he will flee from us, and if we will pray without ceasing we will realize the overshadowing wings of Providence defending us from all the powers of evil.

M. E.

Delphor, Ky.

MUSIC IN CHURCH.

In the first place we all have affections. Every affection, good or bad, contains an impulse to say or do something that will increase it. The voice being one of the means by which we exercise our affections, every word of endearment or expression of emotion, when sincere, is an exercise of affection. Words of affection and sounds of emotion, because they prolong the vowels, have in them a tune in a rudimentary form. The child that says to its parents, I love you, makes music. So do the persons who sincerely express love for their homes, their country, or their God, and the tones in such expressions as surely strengthen the good affections of those who utter them as proper exercise strengthens the body.

These gifts, like the air we breathe, are used without thought. We have no difficulty with the tones of our emotional expressions of every-day life; we make the tunes as we go along, and they are always right. It is only when we try to express the emotions of others in words not our own that difficulty commences, and it is only when our utterance is wanted for the sake of its sounds or tune that some must stop. We have a line, on one side of which we may use our powers of emotional utterances without trying to entertain others with our tones, while on the other we must entertain or keep silent. On one side is embodied the great principle of music for worship, while on the other is music for sensuous gratification. Our affections can not be fully exercised by the singing of another; our senses may be gratified, and we may receive new impulses to action, but we have no escape from the law that each one must exercise his own power, when it is exercised at all. The excitement to our emotional nature by the song of another is preparatory. It seeks some answering affection in us, and when there is a chord there is harmony which surely vibrates. With every affection there is an impulse to action, and that action must be ours. This being true, those incur a grave responsibility who prevent others from giving expression to their religious affections because their musical performance does not come up to a certain standard.

Look at the old man who is nearing the end of this life as he raises his tremulous voice in the song of "Joy to the world, the Lord is come," etc., which for years has helped him on toward the world he is nearing. See how his faith grows brighter as he utters the dear name he loves. What is a musical performance in comparison with the act he is engaged in! and yet some lover of music says, I can not stand that, old man; you must stop or we will quit; your voice does not chord, and you spoil our music. Such a criticism would be in order for a concert, when musical enjoyment is the object, but in the Lord's house and on his holy day, when the minister has just said, Let us worship the true and living God, it is heartless and cruel.

But some one will ask the question, Shall we not have good music in church? I answer, Yes, by all means have as good music as we can and worship God. If the music is such that a considerable number can not use it for worship, do not use it until you can, even especially if it excels the strains of C. E. Leslie or J. F. Kinsey and H. R. Palmer. We must bring to the Lord what we have; we must come to him just as we are, and sing our love for him and his cause in such tunes as we can sing. It may not entertain others, but when done sincerely it will not offend any Christian, and will certainly bring strength and blessings to ourselves. When our tones are not as good as we wish them, or do not come up to a pleasant musical utterance, let us take proper times to improve them, but we can not afford to stop our worship until this is done; we must come into his presence with a song. I certainly do not object to musical enjoyment in the proper way. There are times when it is right in the church, but I would not call it worship. If the minister, instead of saying, Let us worship the true and living God in singing the following music, would say, Let us suspend the worship of God for a few minutes and listen to some music, all would be fair. There would be no false position, such as the whole assembly are frequently in, when being called upon to sing a melody with which the singers are so much occupied that they can not think of anything but its proper performance. I say that singers so situated are in quite an unfavorable position for worship. The divine command is, "When thou prayest, enter thy closet and shut the door." How would some people succeed if the door were left open and a crowd stood there to see and hear them? They might forget the worship of God and pray to the audience. Such is the condition of some choirs when called upon to sing the praise of God in the presence of a congregation. I speak from some experience and the testimony of many singers. The difficulty is greatly relieved, if not entirely removed, when all sing together, for there is no one to listen. Those who care more for exhibiting their musical talent than for worship, and would stop any who do not sing well, are like those who would say to the stammerer in the prayer-meeting, Brother, you must stop praying until you can use good grammar and pronounce all your words correctly. An imperfection in externals is an imperfection, but who is perfect? The Lord bears our imperfections, and is kind to us when we are trying to do right, so we should bear with the imperfections of our weak brother when he is doing the best he can. I am very thankful there are now many cultivated musical people who prefer the plain song when worship is the object, and they are willing to give up the tasteful tunes that they could use and enjoy for the simpler ones that are better adapted to the state of those less cultivated, and yet are in the enjoyment of something higher than musical gratification. Such persons are often fastidious in the concert room, but they never forget the line the divine hand has drawn between the two great uses of music.

Some one may ask the question, Do you believe in choirs? I answer, Yes, it is proper and right to have a choir to lead the different parts if they go to church to worship God. If they do not go to worship God, you had better have no choir at all. The pianist can not interpret music while she thinks of the motion of her fingers. No person can pour out his soul in prayer to God when he must be occupied with the construction of his phrases or the pronunciation of his words or anything external. The singer can not be free to feel or express the emotion of the words he sings when he must attend to notes or manner of singing. They must become perfectly familiar with the tune they use if they do something more than sing the tune. When we become familiar with the tune and complete masters of it, we are more deeply moved and impressed.

J. H. BENNER.

THE Y. P. S. C. E. IN ITS RELATION TO THE CHURCH.

The marvelous growth of the Society of Christian Endeavor until it now numbers over 1,000,000 is a proof of its popularity. Beyond any other organization except the Church, it meets a deeply felt want on the part of young Christians everywhere. Its motto, "For Christ and the Church," indicates its noble object, and to this object it ought to remain unswervingly true. Its originator, Dr. F. E. Clark, has sought faithfully to keep it up to the standard, as an organization in harmony with and yet subordinate to the Christian Church. If there is a tendency anywhere to lower this standard this tendency should be resisted. In every human organization, perhaps, there is a natural tendency to retrograde. When the clock strikes twelve the first time, it is likely to fall short afterwards. The musician at first strikes the key-note perfectly, but is apt to flat as he goes on. It may be so in some branches of the Christian Endeavor.

It is to be feared that some of the young members have partially lost sight of its original aim as a supporter of the Church, and have come to regard it as a society for its own sake—a sort of religious guild in which the members meet for mutual enjoyment without due regard to the interests of the Church. In this way a strong society spirit is generated which is all right and natural if wisely directed. It is expected that youth should be full of enthusiasm. There is a sense in which we should be proud of our society and its name. There ought to be enough of the *esprit de corps* to keep all the members in touch with each other, and every local branch in touch with the great body, but our enthusiasm should ever count "For Christ and the Church." The Church of Jesus Christ is the mother and guardian of us all; she has a rightful claim upon us; our youthful vigor and piety should go to enrich her life. Our society should aim to make every pastor and every other officer of the church feel its oneness with the church, and the warmth of its sympathy. We should ever remember that the Church is Christ's own institution, and must be maintained at whatever cost. "The church of the living God is the pillar and ground of the truth."

Now this spirit of which I speak should manifest itself—

1. In regard to attendance upon religious services.

The meetings of the Christian Endeavor to which we pledge ourselves are of great importance. We meet once a week for the study of God's Word and the cultivation of our spiritual life. This helps us to keep the sacred fire constantly burning on the altar. The Scripture gems which we thus garner are more precious than silver and gold. It is a great merit in our Endeavor pledge that it brings us regularly to these delightful gatherings. We ought to anticipate them and prepare for them, and they will furnish pleasant memories in after years. But for all this they are no substitute for the institutions of the Church. Nothing in this world can be more important as a means of grace than the regular preaching of the Gospel. Every Endeavorer should make it a point to be in his place at church regularly on the Sabbath day. He should give earnest heed to the things he hears from the pulpit lest haply he drift away from them. Every communion service should find him here also that he may not fail to eat the bread which is Christ's body, and drink the cup which is his "blood of the covenant." "This do in remembrance of me" The church prayer-meeting, too, should be attended once a week. Here the older and the younger Christians meet together for mutual edification. Each class needs the influence of the other. It would seem selfish in the young to want always to be by themselves. If they have the zeal and freshness of youth, they should be willing to let the fathers and mothers in the Church feel the influence of it. The very essence of Christianity is unselfishness. It is a sincere desire to do all the good we can to every one, to the old and to the young; to win them to Christ by our Christian temper and behavior. Young people are apt to forget that those who are further along in years have a longing for their genial presence and kindly recognition. They enjoy coming into hearty personal contact with Christians full of the courage and hopefulness of youth.

On the other hand, the younger Christians need no less to come in contact with the older members of the Church. They need to feel the influence of their larger experience and their wiser counsels. Yes, it is good for Christians of all ages and conditions to pray and sing together:

"I love thy Church, O God,
Her walls before thee stand;
Dear as the apple of thine eye
And graven on thy hand.

"For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given
Till toils and cares shall end."

2. The loyalty of the Y. P. S. C. E. to the Church should show itself in its financial gifts.

"Money is power." It may be a power for Christ. Some of it is in the hands of our members. A certain amount may wisely be spent on our own organization; but I think we ought to give liberally to the great benevolent objects of the Church. Our missionary societies are in need of financial support; this burden, if so it may be called, rests upon the Church, and it will do us good to help. Our giving will stimulate our interest in missionary work, and no young Christian can afford to be ignorant of the vast missionary activities of the age. There is something wonderfully uplifting in a true zeal for the conversion of the world; but such zeal is born of prayer and self-denial, and will be realized only as we identify ourselves with the church of Jesus.

"Like a mighty army
Moves the Church of God.
Brothers, we are treading
Where the saints have trod.
We are not divided,
All one body we,
One in hope and doctrine,
One in charity."

J. ANNIE PIERCE.

South Rehoboth, Mass.

CORRESPONDENCE COLLEGE.

The prospects of the college as the season opens are brighter than for some time past. Several brethren have signified their purpose to engage in studies, and will enter promptly. I can not too earnestly advise those friends who intend to engage in these courses that a prompt start makes all the difference possible between an active prosecution of study and the listless, dawdling method that soon destroys all interest.

The following brethren have recently been enrolled, and commence duty at once: Rev. I. N. Hole, Winterrowd, Ill.; Mr. Jas. S. Frost, North Rush, N. Y.; Rev. E. E Bennett, Nekoma, Ill.

Bro. Frost is a layman, but has a desire to understand more respecting biblical questions, and takes this way to reach the purpose in his mind.

I have also the pleasure to announce the following donations to the treasury from friends, who are willing to show their interest in the school: Mrs. Adaline D. Tarbell, New York (forwarded by the secretary of the Convention), $1; Rev. Wm. Bradley, Massachusetts, $1; Hon. Geo. Wilson, Massachusetts, $5; S. H. Powers, New York, $5.

The gifts of these friends are doubly acceptable, since beside the help afforded when assistance is very necessary, they bring with them assurance of sympathy that is very cheering to us who are working sometimes under sense of loneliness.

MARTYN SUMMERBELL, Pres't.

Lewiston, Maine.

JAMES RUSSELL LOWELL.

BY J. P. MARVIN.

The poet, the scholar, the statesman—he was all of them, but shining out in his whole life predominant above all his other qualities we see the *man*, which he was in its fullest sense. As a writer, both of prose and verse, he was sympathetic, humorous, and rich in grand thoughts. His Biglow Papers are among the most popular of his writings, of a humorous character, yet underlaid by great truths, we smile over his quaint humor; but who of us has not and does not appreciate his—

"When a man can't, he can't, that's all,
For nature won't put up with gullin;
Ideas you have to shove and haul
Like a draw pig, ain't worth a millin?"

No one so wins our love, even although a stranger to us personally, as the one who can tell in the sweet-toned verse the experience that many of us have passed through, and that in its sorrow makes all mankind kindred. After the death of his little daughter he wrote:

"Yes, faith is a goodly anchor,
Where skies are as sweet as a psalm;
At the bows it lolls so stalwart
In bluff, broad-shouldered calm;

"But after the shipwreck tell me
What help in its iron thews,
Still true to the broken hawser,
Deep down among sea-weed and ooze?

"In the breaking gulfs of sorrow,
When the helpless feet stretch out,
And you find in the deeps of darkness
No footing so solid as doubt,

"Then better one spar of memory—
One broken plank of the past
That our poor hearts may cling to,
Tho' hopeless of shore at last.

"There is a little ridge in the church-yard,
'Twould scarce stay a child in its race,
But to me and my thoughts 'tis wider
Than the star-sown vague of space.

"That little shoe in the corner,
So wrinkled and worn and brown,
Its motionless hollow confronts you,
And argues your wisdom down."

In those words so expressively tender we see not the poet, but the father; we feel not the thrill of words, but of that chord which, vibrated in one life, extends to all God's children its fellow feeling; we think not of the poet or his words, but of the father in his sorrow and grief, and we bow our heads and silently let fall the tears for the stranger who has lightened our sorrows by letting us share his. But we turn from this to his "Vision of Sir Lamfall," that wonderful product of the poet's soul. Who could pen such words but he who knew whereof he wrote? Who could so thrillingly describe the search for the "Holy Grail" but he who had sought and found himself? Is it not a truth of God's Word that—

"He gives nothing but worthless gold
Who gives from a sense of duty?"

And—

"The holy supper is kept indeed
In what we share with another's need;
Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds thee,
Himself, his hungry neighbor, and me."

Can we read those lines and not be better for having read them? Do we not feel renewed inspiration to not only give, but to love? Again, and still again in the quiet of my study, I read those lines—

"Mild Mary's Son, acknowledge me,
Behold, through him I give to thee."

And when I go out among my people to break to them and with them the bread of life, I feel truly that the *greatest of these is* LOVE. His pen has ceased; the kind, brave heart that throbbed for all mankind is silent; his voice is hushed in death, but, "He being dead, yet speaketh," and with him—

"Vain regrets and longing are as old things passed away;
No shadows dim the sunshine of that bright, eternal day."

NORTHERN ILLINOIS AND WISCONSIN CONFERENCE.

Dear brethren and sisters within the bounds of the above conference,—The time is approaching, when, by a resolution of the American Christian Convention, we are expected to make a contribution in the interest of the foreign mission. The second Sunday in September is the appointed time for that work, or as near that time as circumstances will permit. Let there be a generous response all along the line. By Bro. J. J. Summerbell's report I see we failed to do anything last year. Let us double our contribution this year. The mission work in Japan is widening gloriously. Thank God for his blessing upon that work of humble beginning. The necessities of the day for the effectual carrying on of the mission-work are also widening. We all want a portion in this grand enterprise. All remittances should be to J. J. Summerbell, 2120 West Norris Street, Philadelphia, Pa.

Let co-operation be the watchword. By that we may reach grand results. If any one will send his contribution to me I will forward the same, and have it accredited to the conference. Let us make an unusual effort this time to meet the unusual want.

We are in receipt of a communication from Bro. G. W. Draper, secretary of the Illinois State Conference, reminding us of our duties to the state body. Each minister is expected to remit to J. Alex. Clapp, Danville, Ill., one dollar capitation tax. And each member of the several churches is expected to pay two cents per capita. I recommend the appointment of a suitable person in each church as collector to gather this per capita assessment, by the pastor; and if no pastor, then by the church clerk. Brethren, don't fail to do this duty. The conference will meet as per notice in HERALD.

G. A. BROWN, Pres't.

ILLINOIS STATE CONFERENCE.

The State Conference is near at hand. The different conferences in the state will of course elect their lay delegation, and also urge the attendance of their ministers. It is to be hoped that no minister has neglected to take a collection in his charges as per requirement of State Conference. If any have overlooked this matter, perhaps this allusion will prompt to immediate duty. Some important measures will receive the attention of the conference, and no one interested in the conference can afford to be absent.

The secretaries of the different departments will certainly send their reports to the president in time to have them embraced in his address; for no department secretary's report means no address by the president.

Come, brethren and sisters, to the State Conference full of the spirit and of business, and let us do good work for the Master.

ROBERT HARRIS, Pres't.

Urbana, Illinois.

ANTIOCH COLLEGE.

Bro. Watson,—We were yesterday (September 3d) looking at the improvements made at the college. The lower hall does not look like the same place. A hard wood floor has been made, and the space between the two entrance doors at the north and south ends of the main building is laid with tile. The two pillars have been taken out of the lower hall; the upper panels have been cut out of every door, and the spaces are to be filled with glass; the old door-knobs are to be replaced with brass ones.

The new stairs now start even with the recitation rooms and ascend towards the window; about half way up the window there is a landing; from there the steps are arranged as they formerly were. The steps and railing are made of heavy oak wood. The stair-case presents quite a massive appearance, and adds much to the looks of the interior. All the old wood-work has been painted, and the walls have been replastered and remarked. The first impression, at least, of Antioch now can not be any other than a favorable one.

Several students have already come to make arrangements for school, and quite a number have engaged rooms.

A. L.

STANFORDVILLE.

Prof. Helfinstein has arrived at Stanfordville, and enters on his pastorship of the church with the first of September. He will be ready for his work as professor when the term opens. The pulpit at Stanfordville, since Prof. Morrill left, has been supplied by Miss Rose E. Chapman.

The Presbyterian Church at Salt Point, N. Y., has been supplied during the summer by President Weston and students of the Institute.

Rev. N. W. Crowell, from Red Rock, and Rev. G. E. Sweet, of Milan, are to remove to Stanfordville to study in the Institute. Both will retain their charges.

J. B. W.

Book Notices.

OUR LITTLE ONES AND THE NURSERY for September is bright and beautiful. Just this, the magazine always is. Send 15c. for sample. $1 50 a year. The Russell Publishing Co., Boston, Mass.

LAST PAGES OF AN OFFICER'S DIARY. Published by Fleming Revell, Chicago, Illinois. 25c. A simple story of Christian experience, and one which will prove very helpful to the seeking. Out of darkness into day is a wonderful triumph, and the army officer won it by aid of a bootblack.

We have before us a very interesting pamphlet on "Christian Science Examined and Exposed." The tract contains four Sunday evening discourses, and they are most interesting reading. Those interested in the question would do well to write Rev. John L. Brandt, the author, Denver, Colorado.

DR. S. G. HOWE: THE PHILANTHROPIST. By F. B. Sanborn. Cloth, 370 pages, with portrait, $1.50. Funk & Wagnalls, New York.

Among the great motive powers of the world are enthusiasm and courage; and the world has produced few men in whom the union of these was more strikingly exemplified than in Dr. S. G. Howe, the American philanthropist—few, indeed, in which these qualities were so happily blended with a broad humanitarianism and a clear intellectual insight. To the young, the great charm of Mr. Sanborn's book is the chapter characterized as the period of Howe's youthful daring, when fired by enthusiasm for the cause of Greece, and with a singleness of purpose, of which Lord Byron affords perhaps the only other example, he girded on his sword in the cause of Hellenic liberation from the Turkish yoke. A generous enthusiasm for the cause of the oppressed was Howe's guiding impulse to his adventurous career; and after "he had guarded his arms, won his spurs, and proved his knighthood by deeds as valorous and patient as those of any chevalier of the Middle Ages," he glided by the most natural transition into a career of philanthropic labors, organizing societies for the blind, winning in this field glorious achievements, notably that of bringing Laura Bridgman into intellectual and spiritual communion with mankind. Later, we find him engaged in the political conflict of his age, throwing all his energies into the cause of emancipation. Dr. Howe's political career is a part of one of the most eventful chapters of American history. In the man himself, at every period of his life, we have a citizen of whom America may be justly proud, and in this biography we have a volume of interest, information, and inspiration.

Our Home Department.

"A Cheerful Giver."

BY CARRIE A. GRIFFIN.

"Foreign Missions? Not one cent do you git from me. 'Cherity begins at home' is my motto."

"Very well, Brother Luscom; perhaps then you will join us in doing something for Widow Crossett. You know since her son's accident she—"

"Let the town help her. What else do we ap'int the selectmen for, ef 'taint to look after the poor, and to see that they are took care of? An' as for that son o'hers, ef he'd b'en home where he b'longed, 'stead o' prowlin' 'round at that time o' night he wouldn't 'a' met with the accerdent."

"But that is neither here nor there, brother. Joe needs all of his mother's attention just now, so that she has been obliged to give up her work. You know she is a very energetic, but sensitive, high-spirited woman. She would never accept help from the town, but we thought that if the church made up a purse for her and presented it in the right way she—"

'Don't talk to me about sperit, 'n' sensitiveness," again interrupted Farmer Luscom. "I 'aint got no sympathy with sech notions, an' poor folks shouldn't be encouraged in harborin' 'em. Ef she's too proud to be helped es one of the town's poor, she don't git no help from me," and Jotham Luscom slowly buttoned his "great coat" close up to his chin, then, bowing stiffly to the three deacons and Parson Dale, assembled round the vestry stove, he walked away.

The Reverend Simeon Dale closed his eyes as if to shut out unpleasant thoughts, set his lips, and sighed, but the deacons could not refrain from speech.

"I'm very much afraid that Brother Luscom will be visited with some terrible judgment for his close-fistedness. He must be wuth nigh on to a hundred thousand, and it's all laid up where moth and rust doth corrupt." This was from liberal-handed, tender-hearted Deacon Sewell.

"And there's his sister, Mis' Jerome, over to Ellsworth, who just manages to keep body and soul together. If he believes 'charity begins at home' I should think she'd be a good one to begin *with*."

"I knew you wouldn't git nothin' out o' him for *furrin* work," said the third deacon, extending the palms of his hands toward the glowing fire. "The last time he was asked he told Parson Shelby that no money of his was goin' out to Ingy to pay for fannin' the missionaries with palms. Parson Shelby hed a daughter in Madury then—a Bible woman, I believe, who was jest givin' her life for the work, and he felt so bad he never asked him for a cent again. Did you ever hear about that time that old Dr. Burns preached from the text: 'The Lord loveth a cheerful giver?' He spoke pretty p'inted, and 'twas plain enough that some of his remarks was aimed at Brother Luscom, but when the plates was passed he put in his usual half dollar. (The c'lection was for Home Missions, I b'lieve.) After service, Brother Burns went down an' shook hands with him an' said he hoped he'd made a generous offerin' that day, an' Jotham, he smiled an' said: 'Wal, Parson, you said the Lord loved a *cheerful* giver, an' I give all I *could* give *cheerfully*.'"

The Rev. Mr. Dale drew his hand across his mouth as if to suppress a smile, but in a moment he said:

"'To his own Master he standeth or falleth.' Let us remember that, my friends, and let us, too, have that charity which 'hopeth all things.'" And sighing again he slowly followed the deacons out of the church.

A generous sum was soon raised for the Widow Crossett, and brought tears of gratitude to her eyes. Prayers for the donors ascended many times a day, as with lightened heart she went from kitchen to bedroom with poultices or gruel, and in these "many thanksgivings to God," Jotham Luscom had no part.

Things went on in the small town of Holborn in the usual way without incident, or with minor happenings, until one morning the startling piece of news flew from house to house, that Jotham Luscom's only son Merrill had run away. He had left home ostensibly to visit an uncle in a neighboring town, but two days after his departure Mrs. Luscom found, in her large mending basket, a note addressed to herself. It was from her son, telling her he had not gone to Uncle Joseph's as she supposed, but miles farther away. He had borne his father's stinginess as long as he could, and had taken with him the two hundred dollars which his father received the day before from the ship *Stanton*. It rightfully belonged to him for work he did on the place during the summer. He was a man grown and was tired of being treated like a boy, obliged to ask for every cent he wanted. There was a good deal more in the same strain, but poor Mrs. Luscom was unable to make it out through her tears. She just made her way blindly across the room to her husband and laid the note on his knee. She then locked herself in her room and fell on her knees. For fully an hour she knelt there, motionless, then she prayed as she had never prayed in her life.

After a time she went tremblingly down stairs to the sitting-room where she had left her husband. She dreaded the outbreak of wrath, of hot, angry words with which he would be sure to greet her, as if she were to blame for their son's desertion; but to her surprise she found him sitting where she had left him by the fire, with the letter clutched tightly in his hand. She spoke to him but received no answer. She spoke again, and he raised his head and gave her a look that almost made her forget her own misery, so full was it of mute suffering. He waved her off as if he did not want her near him, and hardly knowing what to do she left him again. She knew that Merrill was his pride, his idol, that all his hopes centered in him, but she knew, too, that Merrill had never been led to suspect it. He had always feared his father. How was he to know that deep in that father's heart was a love for him stronger than for anything else on earth, when it had never—by word, or look, or action—been expressed. Why is it that so many go through life with the best that is in them hidden?

When the time came for the evening meal Jotham Luscom seated himself mechanically at the table, but his food was left untouched. His wife ventured a question or two, but the only response was a nod or shake of the head.

It was over a week before he was seen on the street; then the townspeople remarked on the great change in his appearance. They said he had aged ten years. Months passed without news of the missing boy. One year, two years, and though his name was never mentioned between them, the old couple would often look into each other's eyes with a yearning that was more eloquent than speech.

But one day a letter came to Mrs. Luscom with a foreign post-mark. Her hands trembled so she could hardly break the seal. It was dated two months back and ran thus:

"My Dear Mother: I have just begun to realize what a brute I have been these past two years to leave you in ignorance of my whereabouts, but,—well, I will tell you more about it when I see you, for I am to start for home as soon as I can. Only let me say here that 'whereas I was once blind now I see,' and my sight came to me through the agency of one of the best men that ever trod—a missionary here on one of these Micronesian Islands. You see, after I left home I knocked about for months, often working my way from place to place, until I found myself in California. From San Francisco I shipped one day on board a vessel bound to Australia. We had been out about two weeks, when our vessel sprang a leak and we should all have gone to the bottom but for that missionary vessel, the *Morning Star*. She saw our signals of distress, took us on board, and as no other vessels were sighted we were all brought here. Soon after I was taken sick and was not able to leave as did the others at the first opportunity. For weeks, I guess, I was a pretty sick boy. Mrs. Brown, the missionary's wife, did everything that a mother could have done, and I feel that I owe her my life. I learned from her, and from others here in the work, what Christianity is, yes, and what it is to be a Christian. They led me to Christ. They showed me day by day what self-sacrifice is, and oh, mother, father, you have no idea what a grand work they are doing here; what a 'living sacrifice' their daily existence is. I am coming home to tell about it, and not you alone, but others. I was anxious at first to take passage on the 'chance vessel' now in port, which leaves here to-morrow, and which will bear this to you, had Mr. Brown—who is something of a physician—thought it wise. He advised me to write first and to follow my letter by the next vessel which touches here, when I shall have gained more strength. Tell father I shall come home as the prod'gal, and although I do not want the fatted calf, I do want his forgiveness.

Your loving son, MERRILL T. LUSCOM."

As Mrs. Luscom finished reading, she looked up through streaming eyes to her husband. He was using his large bandana vigorously, and to her earnest "Thank God," he gave a low "Amen."

The following was the regular day for the annual Foreign Missionary collection. Jotham Luscom let the plates pass him without contributing, but after the service he said to Mr. Dale:

"Parson, I didn't hev no money to speak of with me this mornin,' but I want you to put me down for a hundred dollars, and ef you know any way of hevin' it reach them people in Micronesy, I wish you'd send it on."—*Morning Star.*

Quadrennial Department

The American Christian Convention, Rev. D. A. Long, D. D., President, Rev. J. J. Summerbell, Secretary, 2120 West Norris Street, Philadelphia, Pa. By the action of the Convention the Secretary is made the GENERAL AGENT.

By the action of the Executive Board of the American Christian Convention, the moneys taken in response to the Quadrennial calls for collections, should be sent hereafter to the Secretary, REV. J. J. SUMMERBELL, *2120 West Norris Street, Philadelphia, Pa., and all remittances should be made by bank check, draft, registered letter, or postoffice money order.*

MINISTERIAL BUREAU.—*Without extra expense to the churches or ministers, on application to the Secretary, lists of churches desiring pastors will be sent to the ministers; or, lists of ministers desiring charges will be sent to the churches. Ministers who secure parishes will please notify the Secretary, that their names may be dropped from the lists.*

Four annual collections are requested by the American Christian Convention.

On the second Sunday in March, for Education.

On the second Sunday in June (Children's Day), for Home Missions.

On the second Sunday in September, for Foreign Missions.

On the second Sunday in December for the American Christian Convention.

Those who have not the opportunity to contribute in the collections of the churches are requested to send money directly to the Secretary of the Convention.

Receipts of the American Christian Convention for the Period August 19-26, 1891.

Date.	Donor, Church, or Sender.	Amount.		Purpose.
1891.				
Aug. 19	Glady Creek, O., S. S.	$ 2	03	S. S. Department.
"	Drakestown Pa., S. S.	1	25	"
20	Milford, N. J., S. S.	2	45	"
"	Salamonia, Ind., (Ind. E.) S. S.	1	30	"
"	Pleasant Center, Ks.	1	10	Home Missions.
"	Albion Me.	4	55	"
"	Milford Centre, O., S. S.	3	00	"
"	Conneaut, O.	5	25	"
"	Newton, N. H. S. S.	3	50	S. S. Department.
"	"A Friend, J. E. B."	10	00	For Secy's Office, on pledge of N. E. C., for deficit.
"	Rev. O. J. Walt, A. M.		75	
"	West Day, N. Y.	2	40	Home Missions.
"	Carversville, Pa., S. S.		40	S. S. Department.
21	Illinois Central Conference by collectors:			
	Everit Johnson, $6 0			
	Esaa Dodson, 5 38	18	50	Home Missions.
	Ethel Barber, 7 06			
"	North River, Iowa		88	Secretary's Office.
"	Windsor, Ind.		60	Home Missions.
"	Farmland, Ind.	3	20	"
"	Ft. Recovery, O.	3	20	"
"	East Rochester, O.	3	24	"
22	Hopewell, N. J., additional		20	S. S. Department.
"	Buck Valley, Pa., S. S. (Ray's Hill).	4	00	Home Missions
"	Illinois Central Conference.	16	00	For Franklinton.
"	Fairview, O., S. S. (Mt. V.)	1	20	S. S. Department.
"	Mt. Zion, Cumberland Co., Ill.	1	0	Home Missions.
"	Bethna, Ill.		57	"
"	Rev. J. M. Plunkett.		43	"
"	Eaton, O., S. S.	1	70	S. S. Department.
"	Hurricane, Ind., S. S.	1	00	"
"	Arthur, Ill., per Ladies' Aid Society.	5	00	Home Missions.
24	South Pulaski, O.	1	00	S. S. Department.
"	Ansonia, O.	4	90	Home Missions.
"	North Union, Ind.	1	00	"
"	Lafayette, O.	6	20	"
"	Bethel, Marshall Co., Iowa		60	S. S Department.
"	Pipe Creek, Ind.	4	00	Home Missions
"	Hickory Grove, Ind.	4	20	"
"	Keep's Creek, Ind.	1	35	"
"	J. A. Sutton	1	00	Sec'y Office, for deficit, on pledge ind. N. W. C.
"	Elijah Coplen.	1	00	"
"	J. C. Rupe		50	"
"	J. W. Vance		25	"
"	Abraham Miller		25	"
"	Fairview, Mich. S. S.	1	77	Home Missions.
26	Lowery, Iowa, (South River)	3	00	Foreign Missions
"	Judge Jarvis Church	10	00	"

I have this August 27, 1891, sent to Hon. F. A. Palmer, the treasurer of the Convention, the sum of ($140.41) one hundred and forty dollars and forty-one cents, to be placed in the treasury of the Convention, credit being given as follow:

To Home Missions	$39 46
" Foreign Missions	13 60
" S. S. Department	16 72
" Secretary's Office	14 63
" Franklinton College	16 00

J. J. SUMMERBELL, Sec'y A. C. C.

2120 West Norris Street, Philadelphia, Pa.

TAKE NOTICE.

Resolved, That the agent be instructed to collect all subscriptions in arrears by January 1, 1891, and that no papers after that date be sent to delinquent subscribers.

Resolution adopted by the full Board of Trustees at Marion, Indiana. C. W. CHOATE, Sec'y.

THE MOUNTAIN STREAMLET.

BY N. DAY.

Read at the 42d anniversary of the Ladie's Circle.

Down the mountain rolling,
Singing soft and low
To the mighty ocean
Its limpid waters flow.
In its deep seclusion
Modestly it glides;
In the mountain wildwood
All its beauty hides.
In its crystal waters
Oft the wild birds wade,
Bathing their bright plumage
In the cooling shade.
Little recks the streamlet
For the noisy crowd—
Of its nobler mission
It may well be proud;
For its humble waters
Are not what they seem—
Prophecy unerring
Of a mighty stream!
Greener grows the verdure
As it rolls along.

Broader, deeper, flowing
Steadily and strong,
Down the hillsides rushing,
As in haste to greet
Other brooklets wander
And its waters meet.
Till it spreads in grandeur,
Flooding all the vale
While the fleets of nations
O'er its bosom sail!

Thus the weakest effort
Heedlessly passed by
To uplift the fallen,
Answering the cry
Of the overburdened,
Toiling for the right,
Grows to grand proportions
In our gladdened sight!
Few and weak the founders
Of your circle seemed;
Of its future mission
Scarcely any dreamed.
They, with hearts of kindness
And a purpose true
Eagerly accomplished
What their hands could do.
Many acts of kindness
Marked their lives on earth;
Heartfelt benefactions
Told their priceless worth.

Many years the grasses
O'er their graves have grown,
And wild flow'rs their perfume
Round their beds have strown.
But such live forever
In their deeds of love
Here on earth as surely
As in heav'n above;
For the strong incentive
Which their actions give,
Fire, with ardent impulse
Those who still may live,
And taking the burdens
Weary hands laid down,
Labor until triumph
All the work shall crown
You who wear the mantles
Of the sainted dead.
Closely mark the footsteps
Where they often led;
Catch their spirit lowly,
And their holy zeal—
Thoughtful of each other,
And of others' weal.
Thus when comes the sunset
Of your closing day,
And the shadows deepen
Round your doubtful way,
Bright above you beaming
Holy stars shall rise,
Whose calm light shall lead you
Home, beyond the skies.

Newton, N. H.

LESSONS FROM THE WORLD'S CONFERENCE OF Y. M. C. A.

BY PRESIDENT L. J. ALDRICH.

In a former brief sketch of the opening of the great meeting of the Young Men's Christian Association held at Amsterdam, Holland, we have given statistics and first impressions; it remains to narrate a few things by way of lessons from that meeting.

What began well ended admirably well, and few who attended the closing session will soon forget the impressions that came to us all regarding the *success* of the conference. "Being many," the associations represented "were *one body* in Christ." A fraternal spirit of unity prevailed throughout the entire week, and the delegates from seventeen different countries, speaking various languages, as well as representing various evangelical churches, gave to the world a lesson of practical and desirable unity among God's people. We observed much the same characteristic also at the International Council of Congregational (Independent) churches held in London in July. At this council we heard very able papers and addresses by representative Americans and Englishmen on the subject of Church Union, and no theme of the council seemed to receive a more hearty and serious treatment. The conviction seems to prevail among consecrated, thinking men everywhere that union, in the form of confederation, at least, is practicable as well as desirable. The great triennial gatherings of the world's Young Men's Christian Associations are doing much to teach us this fact.

Another lesson we learned at the Amsterdam conference was that of a larger charity towards those whose nationality, customs, and doctrinal beliefs greatly differ from our own. The Dutchman, the German, and the Frenchman each had his peculiar characteristics, as well as the Englishman and the American. Each had some things, *good things*, the other had not, and so we compared notes and came to know each other better. May it not be that the lack of charity, we often observe among Christian brethren, too often comes from our ignorance of each other? To meet and know our fellow-men, in the best sense, will promote the greatest of all the virtues.

Of course, it did look very strangely inconsistent to some of us teetotalers to see the German brother sup his beer as we sat at the same hospitable, Christian table. But we, somehow, came to see that our German brother had always drank beer as the American drank water and apparently with no more compunctions of conscience. He was a Christian and by no means a dissipated man. He had great respect, it is fair to say, for his English brother, and no doubt felt that our custom was as strange and peculiar as his, even at a religious meeting.

A third lesson was the great duty and privilege of social intercourse among Christian young men. The Y. M. C. A. emphasizes very wisely the social element in Christian work. It recognizes the fact that man is a social being, and to do him good you must treat him as such. Is not the church too unsocial in our day? Why do we not get a stronger hold of the young men, so that larger numbers of them will fill our church pews and college halls? The answer may be just here—overlack of sociability. The theater, the club-room, and lodge hall are made more attractive in a social sense than the prayer-meeting. This need not be. Christians, in a Christian capacity, should, of all people, be the most genuinely social; not simply in their relation to the members of their own church, but towards all outside of the fold of Christ as well.

Another impression we received at Amsterdam was that this great world of ours, with all its sin and misery, is yet growing better. The Gospel leaven is being widely diffused. It is vigorously at work. Thousands are being born to Christ in a day, so that through the multitude of true and efficient agencies for converting the world in this generation, Pentecost is repeated every day in the year. Are we, as readers of the HERALD, doing our part?

PAROCHIAL SCHOOLS—EPWORTH LEAGUE!

The Roman Catholics have their parochial schools as the most of us know. They pay their civil tax to meet the expenses of common schools. They also build their school-houses and pay their teachers (?) also. Certainly they must feel their children are precious to them. We, Protestants, can but admit that they show a devotedness and sacrifice worthy of respect. The burden is not light by any means. But we do not respect their object, as we see it, so highly. They say they do this to educate their children in the fear of the Lord. We say they do this that their children may be schooled in their catechism and hold them bound feet and hands in their church. We say they dare not trust their children as we trust ours.

In this difference the Methodists are as outspoken as any other religious body. We all say to our Methodist brethren, amen; hit the parochial school with heavy blows and frequent. And they appear to respond back, "We will."

But while all goes on beautifully, we discover under their wings a new thing, and ask what good thing is it. On inspection it proves to be a league—Epworth League of the young people of the Methodists.

We ask, Please explain what about Epworth. They answer, Epworth is the place where John Wesley lived. Well; but what is its use now Wesley is dead? If they reply, it will be somewhat after the following: John Wesley is the founder of Methodism, and we, loving our children and wishing them to be familiar and well drilled in Methodism, put this sacred name on our leagues. But what is the *intent* of the fathers of this league? The reply comes, if it is answered, We league our young people to keep them out of the Young People's Christian Endeavor. We must not allow our young people to associate on so broad a scale. If we do, they may think they have found as good abroad. We must keep them at home, and, to keep them surely, the minister in charge must have a close oversight and see that they sing, talk, and pray and love Methodism.

What puzzles me is to see, in its *purpose*, a morsel of difference between the Epworth League and parochial schools. One is as sectarian as the other. Both mean to be masters of their pupils—their children.

Both are abnormal to this age. Both haul their old lumber carts on which they trundle along their "dead men's bones," to exhibit them as the *relics* of their saints to their children. Ghastly sight!

If there is any propriety in being consistent, the Methodists should shake hands with the Catholics and commend them for sustaining parochial schools! If one is wrong, so is the other; if one is right, so is the other. They stand and fall together.

O. J. WAIT.

MUSIC IN THE HOME.

O hearts that tell thy feelings
In music's lovely power,
To soothe, to chide, to comfort,
And cheer through every hour;
Thou'rt happy, oh, so happy
To own this heavenly gift;
Come, thank thy Lord in singing,
To him thy songs uplift.

There is no trial so severe, but there has been some song or hymn written to suit it. There has been no joy so great, but some heart has burst forth in music to tell its rapture. There is no sorrow so great, but some plaintive melody and comforting words must reach the heart to sustain. There is no suffering so great, but the Christian heart can find support in some promising hymn; one of the sweetest that has ever come to the writer in a season of suffering and depression being—

"Safe in the arms of Jesus,
Safe on his gentle breast;
There by his love o'er shaded,
Sweetly my soul shall rest."

Not having sung it from a child, I knew it was a message directly from my Savior, and my suffering was of little consequence to me. And ofttimes as one of the many hymns learned when a child comes up to me, I almost wonder how I could always "rejoice and be glad" had I not learned them when a child; and when I look around me I feel the importance of encouraging the "spirit of song." There must be music in the home or it will not be felt in the Sunday-school nor the Church. We have been endeavoring to have our infant class sing in the Sunday-school. And although most of them can not read, we pleaded for books, and they were accordingly given. After selecting and singing one or two pieces we told them to take their books home and have them taught to them; and we know they have been taught by the way they sing. When we ask, "Do you know the words?" and see the sparkling eyes as they answer, "I know all," or "I know two verses," or whatever it may be, our hearts are made glad, for we know they are singing and being taught to sing in the home. It is in the home that the character is formed. Although outside impressions may do much to put an outside polish on the individual, or outside influences may carry it far down into vice and misery, yet if the home training has been true, loving, and attractive, sometime it will tell its tale and bring the mind back in fondest recollection to those friends and those days. To my mind there is nothing so much like love as music. It is one in harmony, sweetness, and sympathy. And I would have every parent, child, and friend unite their voices in songs of praise that shall bind the hearts in strains of love

that shall sound beyond the grave and blend into everlasting melody.

"If you have a pleasant thought
Sing it, sing it;
Like the birdies in their sport,
Sing it from the heart.
Oh, what joy our songs impart,
Singing, singing from the heart!
Jesus bless the tuneful art
Singing from the heart."

MARY BROWN SHUSS.

A GOD-SENT MESSAGE.

Paul was converted to God. After his conversion Jesus spoke to him, saying, "I send thee to open their eyes; to turn them from darkness to light; from the power of Satan unto God." Notwithstanding Paul's great learning, Jesus had to specify the nature of his work and what the result of preaching his Gospel would be; and, oh, what a moral hero he was! The result of his unflinching zeal will never be known in this world. Paul said he was not disobedient to the heavenly vision. He consented not only to go and preach the Gospel, but to suffer and die for the Gospel's sake. What a life of suffering he led! He bore the loss of all things. Paul never published but once the salary he got for preaching the Gospel, and this I suppose he did to magnify the grace of God; that was all-sufficient. This report you will find in II. Cor. 11: 24-27: "Of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck; a night and a day I have been in the deep, in journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren."

If all the preachers in our land had to fare like this, get such a salary as Paul got, how many would be preaching the Gospel to-day? I think there would be no need of an annual conference to station preachers, for not many would feel called to preach. And yet I think there are those now in the holy war that did hear Jesus say, "I send thee," and would, if required, lay down their lives for Jesus' sake. God has always had a few in the world that were true to his divine calling. But if perilous times should come, such as the Bible tells us will come, and which, I think, are approaching fast, it will take men that have the baptism they received at Jerusalem, the endowment of power; men God-sent and God-kept. For the lack of this endowment or power but very little is being done in these days of awful apostacy. The old martyrs and saints of gone-by days used to glory in the cross, even unto death, but how is it to-day? Many will not preach at all unless they can get a large salary and be satisfied, and no sacrifice to make, settled down over a single congregation or small circuit, and complaining of hard work. What the world most needs to-day in every church in the land is Christ-sent preachers that keep baptized with the Holy Ghost, to go from their knees to the pulpit eyeing the glory of God and seeking the salvation of dying souls, and not only into the pulpit, but into all the world, into every house, into the streets, highways, and hedges, as the Master told them to do and as he set them the example in doing. My prayer is, O Lord, send out more of this kind in these last days, for Jesus' sake.

MRS. S. Z. TURNEY.

AN INTERESTING CALLER.

Prof. D. M. Helfinstine, of Le Grand, was a caller at this place this week. During his short stay we found him loyal to the cause of the Master, and with a sublime faith in the ultimate prosperity of Le Grand College. Were it possible for him to inspire the laymen of the church with his sense of the great need of this college, his faith would soon materialize in an endowment fund that would insure success at a time when he is vigorous enough to enjoy it. But there seems to be this difficulty: One after another carries the burdens of our general work alone until the weight of it crushes the soul out of the bravest of such men. How many brainy, large-hearted, and hopeful men of the church in days gone by have lifted heavy and long sustained with the hope that surely the laymen will not let us faint with weariness and labor by the way. Bro. Helfinstine is wearing one of the mantles left by such men. I am deeply impressed with the fact that if he lives to wear it long help must come soon. We ought to be honest with him and with ourselves. If we do not mean to sustain him we ought to tell him so now. If we do mean to, then tell him that, and tell it with the money. This will carry a meaning with it that words and promises do not express.

The Christian Church has a work before it which it must enter upon and do or it must get out of the road and let its working force seek other fields of labor. If it means business, let it demonstrate its good intention with the funds for its general work and thus infuse life, vigor, and energy into every arm of Christian labor. Life is too short to wait long. Thousands of dollars have been lost to the Church and gone elsewhere simply because we have not promptly and amply sustained our own institutions. The rule is "to those that have shall be given." Co-operation along the whole line is what is needed. We have too long rested upon the idea that "the Bible and the Bible alone" ought to bring the world to our feet, while we do nothing but preach it. The creed churches, with plenty of money to sustain their work, accomplish infinitely more good than a church absolutely right, with no money to speak of to give it power and strength. A man who has the means will seek an investment where some good is being done rather than where all good is proposed, but where all are waiting for some one to do it. There are many willing and faithful men in the Christian Church. These are only about ten per cent. of the whole number. It is the ninety per cent. who need stirring up, and I fear there is no way to reach them. No doubt progress is being made, but the growth is extremely slow—too slow for this pushing and rustling world. Men and women will not wait for us unless they have a deep and abiding interest in our position as a church. Will we do, or will we not do? that is the question, and now is the time.

JARVIS S. CHURCH.

Auburn, Nebraska.

REPLY TO RUMSELLER'S PROPOSAL.

My Dear Brother,—I address you by this endearing appellation because of the geniality of our spirits, and of the great work we are both engaged in—the work of destruction. I most cordially accept your proposals. For five thousand years I have sought in vain for a man so fully after my own heart to do my work among men. I even ransacked the lowest depths of hell for a demon who could and would do for me the whole work of destruction. But little success attended their efforts. My minions always made some mistakes, and too soon showed the cloven foot. I sent out the demon Murder, and slew a few thousand, most generally the helpless and innocent. Men turned away with loathing from him, and his mission was comparatively a failure. I bade my servant Lust go forth. He led innocent youth and beautiful maidens in chains, destroying virtue, wrecking happiness, blasting characters, and causing untimely deaths and dishonored graves. But even then many of his victims escaped through the power of God, my enemy. I sent out Avarice, and in his golden chains some were bound, but men learned to hate him for his meanness, and comparatively few fell by him. The twin brothers, Pestilence and War, went forth, and Famine stole behind them; but these three indiscriminately slew the old and the young—men, women, and children; the bad as well as the good—and heaven received as many accessions as hell. In sadness my satanic heart mourned over the probable loss of my crown and kingdom, as I contemplated the tremendous strides which the Gospel of Christ was making in saving men from my clutches. But when I received your kind letter, I shouted till the welkin of hell echoed the shout, "Eureka! Eureka!" "I have found it! I have found it!" Yes, my dear friend, I could have embraced you a thousand times, and I have given orders to reserve for you a place nearest my person—the most honorable seat in my kingdom. In you are combined all the qualifications of just such a friend and partner as I have long wished for, and in your business are all the elements of success. Now shall my throne be forever established. Only carry out your designs and you shall have money, though it be wrung from the broken hearts of helpless women and from the mouths of innocent, perishing children. Though you fill the jails, work-houses, and poor-houses, though you crowd the insane asylums, though you make murder, incest, and arson to abound, and erect scaffolds and gallows in every village, town, and city, you shall have money. I will also harden your heart so that your conscience will never trouble you. You shall look upon blood, and even shed it, without shame or anguish. You shall think yourself a gentleman, though men and women, your victims, shall call you a demon. You shall be devoid of the fear of God, the horrors of the grave, and the solemnities of eternity, and when you come to me your works shall produce a reward forever. All I claim is the souls of the victims.

Yours to the very last,

DIABOLUS.

AN IMPORTANT REPORT.

The following is the report of the Committee on Ways and Means of deeding church property to the Ohio State Christian Association, and adopted by that body November 13, 1890:

We deem it expedient that our Constitution be changed so as to embody the following points:

1. That we recommend the deeding of church property to the association either, direct or in trust for the local church, or by a clause causing the property to revert to the association in case the local church loses its visibility.

2. That the association shall have full right of sale of property only in case the church ceases to occupy it for regular religious services for a period of two years, or else formally give up its claim thereto.

3. That the association shall provide that all moneys obtained from the sale of such property shall be kept and invested as a permanent fund, the interest alone to be used for the missionary department of the association, and shall provide, second, that the money obtained from the sale of such property shall be returned in case the cause revives so as to require a new church property in same locality.

4. We recommend that a committee be appointed to properly formulate this matter, and present it, with such other requirements as may be necessary, as amendments to the Constitution, at its next session.

A. DUNLAP,
C. W. CHOATE,
H. J. DUCKWORTH,
Committee.

I hereby certify the above to be a correct copy of the original report, and that D. A. Long, Albert Dunlap, and H. J. Duckworth were appointed the committee, as above recommended.

J. F. BURNETT, Sec'y, O. S. C. A.

The members of the Ohio State Christian Association will please take notice. Bros. Duckworth and Dunlap will please agree on a time and place for a meeting of said committee.

D. A. LONG.

IS THERE NOT A MISTAKE?

Dear Brother,—Is there not a mistake in "Suggestions to a Young Preacher" in HERALD of August 20th, in section 5? "O'd One" asserts that Paul was not married, and I assert that he was. 1. Because Paul was a member of the Sanhedrin, "as he declares in Acts 25: 10. I gave my voice against them;" that is, against Christians condemned to death (or cast his vote). 2. It is positively known by the Bible student that nobody among the Jews in Paul's day, could give voice (or cast vote) against persons, condemning them to death, except the great tribunal known as the Sanhedrin. 3. No person was ever elected a member of this voting body except he be not only married, but the father of a family. For it was argued by the Jews that a father alone could show proper mercy, an indispensable requisite for a judicial body deciding matters of life and death. Hence I must conclude that Paul was married and had a family.

G. W. DRAPER.

—The treasurer of the Christian Biblical Institute is J. B. Weston, D. D., Stanfordville, N. Y. All remittances and correspondence on financial matters should be addressed to him.

—The address of Rev. J. J. Summerbell, Secretary of the Quadrennial Convention, is No. 2120 West Norris Street, Philadelphia, Pa.

—The address of J. G. Bishop, Secretary of Missions, is 127 Williams Street, Dayton, Ohio.

Herald of Gospel Liberty.

J. P. WATSON, ... EDITOR.
GEO. E. MERRILL, . . . PUBLISHING AGENT.

THE HERALD OF GOSPEL LIBERTY is published every Thursday at the Christian Publishing House, Dayton, Ohio, at $1.50 per year, in advance. Subscriptions for a shorter time will be received at the same rates.

All communications intended for publication in the HERALD should be written carefully, on one side of the paper only, and addressed to the editor, J. P. WATSON, Dayton, Ohio. The editor is not responsible for the opinions of correspondents. Rejected manuscripts will be returned if desired, and stamps sent for return postage. Anonymous articles will receive no attention. The editor indorses no advertisements.

All editorial utterances of a theological nature are to be accepted as voicing the convictions of the editor only. He only speaks for himself in matters of doctrine.

All letters on business of the House should be addressed to GEO. E. MERRILL, Dayton, Ohio, to whose order all money orders and drafts should be made payable.

DAYTON, OHIO, SEPTEMBER 10 1891

All Pastors are authorized agents for the Herald. Terms, $1.50 per year, postpaid, cash in advance.

All correspondence and communications for the Herald or Sabbath-school papers should be addressed to J. P. Watson.

All business letters, drafts, postoffice money orders, and all matters pertaining to the business interests of the House should be addressed to Rev. Geo. E. Merrill, Agent.

—By fault of the mails the Mission matter of Secretary Bishop failed to reach us this week.

—Turn to our Foreign Mission story of this week. It will pay for a careful perusal. There is much Gospel in a good story.

—All subscriptions and renewals for *Spirit and Life* should be sent hereafter to Rev. C. W. Choate, Yellow Springs, Ohio.

—Prosperity is general among the farmers this year and good times are upon us, for which we should thank God and take courage.

—The letters of Prof. Aldrich furnished for the HERALD are very charming, and will be read with great interest. Our readers owe him many thanks.

—Our printer made Dr. Weston say, in a recent article, that the soil at Hyannis was "semi-clay," when he did say that it was "sandy." The fault was wholly ours here.

—J. J. Copeland, in a recent article, inadvertently spoke of Mary as of the tribe of Levi, when he intended to write Judah. The proof failed to reach our hand from the printer, and so the error remained uncorrected.

—The Pledge Cards in Home or Children's Mission collection are a grand help, and should always be used. A brother in reporting $9 50, raised by the cards, says: "We have never raised to exceed $3 before."

—A few of our Trotwood (Ohio) friends made on us a pleasant surprise a few days since. They set for us a bountiful table, and the occasion became one of very great interest to us all. They are a dear, good people, but *Christian* people are always just this.

—We wish to complete our Year Book at an early day, and would be glad to make as perfect a correction of our Ministerial Directory as possible. Will not conference clerks send us at once any changes that may have transpired within the past year? Any minister whose address has changed should also at once give us his address. Please act promptly on this line.

—Our school and college doors stand open wide in welcome greeting to our young men and maidens. We trust that hundreds will avail themselves of the advantages they afford, and by their presence and faithful work show appreciation of the provision of the people and the faithful and sacrificing services of the presidents and professors. A good word from our schools will always be most welcome to our HERALD readers.

—Mrs. Parmelia Humphries, the honored wife of the Rev. A. Humphries, of Aurora, Missouri, speaks in warmest terms of her devotion to the HERALD and of her unswerving interest in the cause of the Christians. Her husband, with her good help, is laboring earnestly to build up our cause in their town, and they are struggling to obtain for themselves a lot and then a house of worship. They would be glad for any financial assistance on this line, however small. Mission-work is greatly needed in their region, and they would be glad for ministerial calls from our brethren.

—The retirement of Miss Ada Harrod from this office brings a shadow over the hearts of this House. She has been with us very nearly six years in very faithful service, and for the past six months has carried a special burden of work with a rich measure of fidelity. For her personal courtesy to us we owe her very much. In every way possible she has rendered us most courteous and obliging service, and we gladly, in this public way, extend to her our most grateful and appreciative thanks.

—A better HERALD! a higher toned HERALD! That is a good criticism, and we are always glad to hear it in conference and otherwheres. But the criticism is usually made by those who can, or who think themselves able to, make the HERALD better. Now, the thing to do is to follow those criticisms with articles for the HERALD that will make it better and of higher literary tone. We recall an anecdote of an artist who did his best with a statue and then placed a card beside it for brother artists. It read: "If you see a fault, mark it." And, lo! the statue was covered with marks indicating faults. He erased them all and wrote another card. It was: "If you see a fault, mend it." And, strange to say, all the faults went uncorrected. We sincerely thank the brethren for pointing out the faults; we will thank them even more heartily if they will assist us in correcting them. The HERALD must be made up of such matter as our writers send us. If writings of a low literary merit appear, the fault is with the writers, or with those who can write but will not. Now, brethren, criticise and correct.

—Monday afternoon of last week we visited the Miami (Ohio) Conference at Pleasant Hill and remained until Tuesday morning. We enjoyed the very impressive service of Monday night very greatly. The communion followed the sermon on the death of Jesus Christ, and a more delightful and solemn service of the sort we have rarely witnessed. Bro. D. A. Long presided most gracefully and helpfully at the table, being assisted by Brethren C. C. Phillips, E. A. De Vore, W. T. Warbinton, Byron Long, J. G. Bishop, J. E. Bruce, G. B. Garner, and S. S. Newhouse. The communicants were a vast multitude, as the house was literally crowded. The pastor, Bro. O. P. Furnas, has a grand people, a large audience, and a happy success on his work. We had delightful entertainment at the home of our genial friends, Mr. and Mrs. Marsh, and from equally genial companions of Troy, Piqua, and Trotwood. We found, also, a chief joy in the fortunate presence of our veteran brother, D. W. Jones, of Ft. Wayne, Indiana, our associate in Marion (Indiana) work thirty years ago. We have both whitened in the service, but gray locks speak of crowns near at hand. We regretted our inability to remain longer at Pleasant Hill, but the House was well represented in our enthusiastic agent, Bro. Geo. E. Merrill.

THE MODERN NEWSPAPER.

The newspaper is a modern institution. At least, on this line of thought men were resting in undisturbed conviction, until China unbarred her gates on a recent day, and presented the world with a copy of the "Royal Journal," printed on silk, which, it was claimed, had been published continuously for one thousand years.

This paper, however, was only an occasional issue and not for general circulation—a matter of convenience rather for the chiefs of the empire. It was not a newspaper in the modern sense of the term, and we may therefore emphasize the obtaining conviction, that *the* newspaper is a modern agency.

The oldest newspaper, as a *weekly*, appeared in London, England, in May, 1622, two years later than the landing of the Pilgrims on Plymouth Rock. A copy of the paper for that year is to be seen in the British Museum. The "Courant," of London, was issued in 1703, and this is declared to be the mother of the *daily* press.

The first American newspaper was published in Boston, Mass., in 1690, and was called "Public Occurrences." It continued for a brief time only, being suppressed by order of the government. The first Political newspaper of America was published in 1773, the first Daily in 1784, the first Agricultural in 1818, the first Illustrated in 1853, and the first Religious paper in America or the World, was published at Portsmouth, N. H., in September, 1808. That paper was the HERALD OF GOSPEL LIBERTY, the paper bearing these lines.

The newspaper is an English product, the first issues having been in that language, and the larger proportion of all the newspapers in the world today are being published in that same tongue. In 1876, the latest date of our complete statistics, there were 7,500 newspapers in the English tongue, and only about 6,600 in all other tongues. This proportion is probably maintained to-day.

All of these English papers were not published in Great Britain and North America, as could be easily shown by the exchange list of the "New York Observer" for the above year. Of its English exchanges three were printed in China, four in Hindoostan, twelve in India, four in Italy, four in Africa, eight in Mexico, four in Australia, and one in the Sandwich Islands. Of the 7,500 papers published in the English tongue, 6,600 were published in the United States.

The newspaper is also a *Christian* product as well as English. For instance, in the Bombay Presidency of India, in 1845, there was but one newspaper, and that was published by the missionaries. Thirty-one years later, in 1876, there were one hundred and eighteen daily and weekly newspapers published by natives and foreigners. In the same year there were fifty papers published in Turkey, not a single one of which was edited by a Turk—all the editors were foreigners, and thus nominally Christian.

So, too, we may emphasize the fact that the newspaper is a *Protestant* as well as an English and a Christian product. For example, in 1863, Miss Rankin began the work of evangelizing Mexico from Northern Mexico. Her chief dependence in work was on the circulation of literature, but there was not a newspaper in Mexico that would permit her to reach the people through it. Within twelve years after her effort began, however, there were seven religious newspapers in the republic. In the four Catholic countries—Portugal, Spain, Austria, and Italy—the number of papers published respectively and in the order named, in 1875, were 179, 220, 267, and 479. In the United States there was one paper for each 7,000 of the people, and in Spain, one for each 75,000, and in Austria, one to each 100,000 of the people. The newspaper is therefore plainly a *Protestant* product.

The newspaper press as a *Power* can not easily be appreciated nor measured. Napoleon was an excellent judge of such matters, and we may place much reliance on his words: "Four hostile newspapers," said he, "are more to be dreaded than 100,000 bayonets." With such an estimate of its power we are not surprised to hear him cry: "The newspaper is the regret of kings, and the only safe place in which to keep an editor is the prison."

The *Value* of the newspaper, as a moral and social agency, finds beautiful expression in pens that do not, like Napoleon's, dip themselves in gall. Talmage says: "The greatest blessing that has come to the world since Jesus Christ came to the earth is good journalism." And Thomas Jefferson voiced a similar conviction when he declared: "If I had to choose between a newspaper without a government and a government without a newspaper, I should choose the former."

But the newspaper to be a thing of solid worth should be of a high, moral order. We have not much respect for the paper established by Robert Bonner, but we do feel to applaud his lofty idea of what the newspaper and his own paper should be. Speaking to Henry Ward Beecher, who, by the way, contributed to his paper weekly for many years, he said: "In conducting my Ledger I say to my men: Imagine a mother, with six or eight children, returning from prayer-meeting and sitting down to read to them. I want you to understand that anything which that mother would not feel willing to read to those children must not go into my paper." That was a good model to measure the matter of the press by, but one which we fear the "Ledger" did not live up to, while we also fear

that even distinctively religious papers would sometimes suffer if tried by this rule.

While, in 1808, there was only one religious newspaper—while in that very modern day the Congregationalists, Methodists, Baptists, Lutherans, Presbyterians, Episcopalians, etc., had not even *one* such periodical—in 1876 the number had grown to four hundred and seven—a fine family for the HERALD OF GOSPEL LIBERTY to mother. She is not ashamed of her children, while she is proud of the fact that many of them in mechanical and literary merit far excel herself.

She takes special pride in looking over the field to-day and into such fine, brilliant literary faces as many of her children present, because this month is the anniversary of her birth. Eighty-three years ago she launched her craft upon an unexplored sea, and until the "Boston Recorder" was born, some seven years later, she was the sole mistress of her realm.

We are justly proud of our little paper, less for its mechanical appearance and literary merit than for the free and honorable principles it annunciates and defends. From the very beginning she has contended for liberty in belief under the banner of the cross and under the guidance of the divine Savior. She has contended for the unity of the Church in the one name universally recognized as suited to the followers of Christ, and for the open Word, with liberty for its interpretation, as the only consistent and yet all-sufficient creed of the followers of Jesus Christ. Long live our HERALD OF GOSPEL LIBERTY. We are sure it deserves an endless life.

MINISTERIAL MENTION.

J. H. SHOULTZ, Orono, Ont., resigns and takes the work at Oshawa.

GEO. PERKINS, Cushton, Ont., reports fifteen recent baptisms, with others to follow, at Minto.

M. W. BUTLER, Waverly, Va., reports four converts as the result of a recent meeting at Ivor.

D. PROSSER resigns the work at Oshawa, Ont., after a service of five years. He goes to New Market.

E. G. ZEIGLER, Pleasant Hill, Ohio, gave the Dayton Church two sermons the last Sabbath. He is a genial spirit.

EMILY K. BISHOP, Dayton, Ohio, received ordination at the late session of the Miami Conference at Pleasant Hill, Ohio.

CHAS. A. HASKETT, Troy, Ohio, removes to Yellow Springs next week to educate himself for the ministry. A wise thing to do.

W. T. HERNDON, writing from Elon, N. C., reports sixty-seven confessions of faith in a five days' meeting at Bethlehem Church, Virginia.

GEO. P. FULLER, North Westport, Mass., is having frequent conversions on his work, and the society is reported as in a grand spiritual condition.

J. F. BURNETT, secretary of the Sunday-school Department of the American Christian Convention, changes his address from Point Isabel, Ohio, to Felicity.

C. H. HAINER, New Market, Ont., has resigned, and will take charge of the Stouffville Christian Church. He had given nearly seven years to New Market.

N. DEL MCREYNOLDS, Northville, Ohio, president-elect of Franklinton College, was ordained at Pleasant Hill, Ohio, at the late session of Miami Conference.

J. F. ULLERY, Mt. Healthy, Ohio, changes his address to North Manchester, Ind. It should be remembered that he is the treasurer of the Franklinton College.

G. L. GRIFFITH, Columbus Grove, Ohio, received the past year fifty-one persons to fellowship at Delphos, Ohio. He would be glad to give one church his full time.

THOMAS BARTLETT, ex-president of Lincoln College, Kansas, will leave for the South in a few days. His address after September 21st will be Zellwood, Florida.

—J. H. Soper, of Le Grand, Iowa, is the treasurer of the Institute of that place.

AGENT'S NOTES.

IMPORTANT NOTICE TO SUBSCRIBERS WHOSE TIME EXPIRES IN JULY AND AUGUST, 1891.

Some subscribers whose time expired in July were not dropped owing to a press of work. August expirations were not dropped because the agent and foreman had not arranged a system of dropping in perfect accord with the trustee cash-basis rule. September 17th all expirations of July and August will be dropped unless the money to renew has reached this office. If $1.50 can not be spared, let $1 or 50 cents be sent for an advance of part of a year.

TAKE NOTICE—*After September 17th the agent and foreman will go over the* HERALD *list once in two weeks, and every subscriber in arrears for more than one week will be dropped.* Effort will be made to give by postal card two weeks' notice; but, notice or no notice, the trustee rule is to be observed.

CLASS COLLECTION ENVELOPES.

A lot just received. The House never has handled before, I think. Schools will be pleased. Five cents each, or fifty cents per dozen.

A DONATION.

Mrs. John A. McDaniels generously sends to the House a gift of twenty dollars. May God's grace richly abide in the heart that prompted the gift.

THE RETIRING CLERK.

Miss Ada Harrod, the agent's clerk for the past six months, and a trusty and invaluable employe of the House for five years, has just said good-by to the House. It is but just, and, withal, a genuine pleasure to bear witness to the devoted interest of Miss Harrod through these years to her work. The House, from editor to office-boy, never had a more willing worker, and never will have.

HERALD AGENTS.

There is only one agent of the Christian Publishing Association. No one legally does business for the Association as agent but myself. The special workers, however, that the conferences have, are all known as reliable men and women, and all know it is safe to hand in subscriptions to them. There is no need of giving letters of credit to such brethren as Harrod, Mell, Choate, Garner, Brown, and the score of others that have valiantly worked at conferences and in the churches for the HERALD. I must not forget to mention a sister here. I refer to Mrs. Vinson. She must be given the first prize for securing HERALD subscribers.

AN OFFICE WEDDING.

The editor is a veteran joiner. Forty-nine couples was his record for one of his years at Troy, and so he was not disconcerted when a handsome and intelligent couple came right into the joint office of the editor and agent and requested him to make them one. With pleasant grace and due reverence was the ceremony performed. Editor and agent congratulated, and then settled back to routine duties.

AT THE MIAMI.

I keep my own books and can not visit conferences as a rule. I made an exception in the case of my own conference. Ninety-nine dollars and forty-six cents were added to the day's receipts on my return as a consequence. Forty-two new subscribers are among my trophies there, but I should have had at least one hundred. Brethren, brethren, isn't the HERALD yours? Some of the brethren I had to coax to feed their own child. Glad, though, was I to get the subscriptions even with coaxing.

THE EXAMINATION.

The Miami examined its preachers at its last session. "Do you take the HERALD?" and "Do you work for it?" were the two questions of great interest to me. The most answered satisfactorily, and I trust the others will at the next session.

BOOK TRADE.

"Our people are not book-buyers."

I suppose the above remark has been made about every denomination. It was gratifying in the ministerial examination at the Miami Conference to hear our ministers state they had added forty, fifty, and seventy dollars' worth of books to their libraries the past year. And this, too, from scanty salaries. The House wants your trade. Notice my announcements of books. Bro. Black, Prof. Wells, and others will help me in calling attention only to books worth your money and worthy of your reading and study.

A BETTER HERALD.

When the Publication Committee reported at the Miami, the burden was the above. I frankly, and I guess all saw the point, said that a bigger list must first come. It is hard to give a ten-dollar banquet with five dollars in hand.

A GROWING HERALD.

The speeches testified to the fact that the HERALD is growing, and rapidly approaching what its ardent lovers desire in the religious and literary scale.

PREMIUM BIBLES.

Two will soon be specially announced. In the meantime orders are coming in.

TWO THINGS

Are accomplished when I sell books to our people. I make a small amount each time for the House, and I do more in the way of helping those to whom I sell. Can a carpenter work with poor tools? No more can a preacher work without good books.

LAY MEMBERS.

Lay members need good books around, and how natural for our people to love to have on table and shelf handy for use the works of our own writers. There's that Craig Memorial, only sixty cents, and a book of rare worth. Some of the precious gems the great man dropped are there. Positive Theology was written years ago by Judge McKinney, but it is a book to go into every Christian home without it. I send this two hundred and forty page book for only forty cents.

THE COST OF THE HERALD.

Bro. Jones, of Fort Wayne, an old printer, elucidated this at the Miami. He showed that a religious paper can not be published so cheaply as a secular one. "I was glad he explained that," said one brother, and gave me his subscription. The HERALD is being sent forth at a lower price than any other denominational paper.

GEO. E. MERRILL,
Agent C. P. A.,
Dayton, Ohio.

THINK OF IT.

Think of the first chapter of Genesis. Moses, nor any other man, could have written it without inspiration. We talk of philosophy, of scholarship, of literature, and of science, and admit progress. And there will be progress and development; but all that is true in progress will be in the line that leads back and up to Revelation.

I name the first chapter of Genesis only for the sake of brevity. And I have no word of disrespect for those ancient philosophers who knew that they were in the dark, and were wise enough to own it.

To proceed: When God had created the heavens and the earth, we read that *the earth was without form and void.* Light came and looked upon an unshapen and *empty* mass. God spake and the waters were divided, and the firmament curtained the earth. At his word the waters became seas, and dry land appeared. Yet there was no sign of life. But life came in grass and herb and tree.

On the fourth day the firmament is made resplendant, and the sun marks time on the dial-plate of God.

The fifth day and the earth is empty no more. Both land and water now teem with life. There is variety in the vegetable and in the animal kingdoms. It is variety without *confusion.* The *law* was given, and all were to increase and multiply in their respective lines, each after *its own kind.* We see now the land of limitation as well as that of development. In all the time—from then till now—no crow has become an eagle; no monad a monkey; nor monkey a man.

Think of it. Prophets and apostles acknowledged this law, and Paul told the Atheneans that God made all nations of one blood; and to the Hebrews he wrote, *Through faith we understand the worlds were framed by the Word of God.*

B. F. SUMMERBELL.

—Send all letters on business to Geo. E. Merrill,

ANNUAL MEETING OF THE WOMAN'S BOARD FOR FOREIGN MISSIONS.

The Woman's Board for Foreign Missions held its annual meeting at Craigville, Mass., August 29th. The members present were Sisters Weston, Gustin, Coe, Batchelor, Harcourt, Haley, Jackson, Miss Batchelor, and Mrs. Rhodes, the wife of our missionary in Japan. The president, Mrs. A. E. Weston, in the chair. The meeting was opened with prayer by Mrs. Rhodes.

Article VII. of the constitution of the Board was revised to read as follows:

ARTICLE VII.

Article II. of this constitution shall never be changed; any other article may be altered or amended by vote of two-thirds of the members present at any annual meeting, or at any other meeting regularly called, when notice of the proposed amendment be given with the call.

Mrs. Sarah E. Hatton, of Merom, Indiana, was chosen a member of the Board in place of Rev. Sarah E. G. Shaw, deceased, and Dr. Laura V. G. Mackie, of Attleboro, Mass., was made a member in place of Mrs. E. D. Barry, deceased.

Rev. H. Lizzie Haley reported the formation of our conference board.

A letter from Miss Clara E. Rowell was read suggesting that baby organs be provided for the churches in Japan connected with our Mission Board, the money to be raised by penny contributions by the children, the pennies to be earned by themselves.

Letters were read from Mrs. K. M. Judy, Mrs. Maggie Wallace, Revs. D. F. Jones and H. J. Rhodes.

A letter from Rev. J. E. Barry informed the Board that Mrs. E. D. Barry had requested that after her death one hundred dollars be given for her to the Board.

Mrs. Alice G. Rhodes addressed the Board, giving something of her personal experience of missionary life in Japan and giving some details of the work done there by our missionaries and of the present condition of Japan and the opportunities for work there.

Upon payment of two dollars Mrs Rhodes was made a member of the Board for one year.

The corresponding secretary reported the organization of mission boards in the following conferences: The Rhode Island and Massachusetts, the Merrimack, the York and Cumberland, the New York Eastern, the Eastern Indiana, the Southern Ohio, the Miami (Ohio), and the Michigan.

The following resolutions were passed relative to Mrs. E. D. Barry and Rev. S. E. Shaw:

WHEREAS, God, in his infinite wisdom, and doubtless in his divine tenderness, has seen fit to call to himself and to the eternal blessedness our sister, Elizabeth D. Barry, one of the originators and charter members of our Woman's Board for Foreign Missions, and one in whom all who were acquainted with her, in any relation in life, in the active service of the church, or in the more private intimacies of life, naturally and gladly learned to trust and depend upon for never-failing wisdom and truth and strength:

WHEREAS, We mourn the departure of another, Rev. Sarah Garwood Shaw, who was also one of our charter members, and a woman of rare ability and strong Christian character, although from the fact of her location she had been unable to meet her sisters in conference on the subject so dear to all our hearts; therefore,

Resolved, That we, the surviving members of the Board, do most earnestly thank God for the blessed memory of these our beloved sisters for all they were enabled to do, while we bow submissively to the unerring will of our heavenly Father in calling them away from their earthly labor to the infinite service and undying life with himself, we do reconsecrate ourselves fully to his service wheresoever in body, mind, and estate he may lead us that his cause may be advanced, both in heathen lands and in our own, and we kept in close fellowship with those in heaven and on earth who do his will and see his face, until we are brought to join them in immortal joys.

Resolved, That a copy of these resolutions be sent to the families of our deceased sisters, and also published in the HERALD OF GOSPEL LIBERTY.

E. G. GUSTIN,
A. E. WESTON.

The following resolution was accepted by the Board:

Inasmuch as it has been recommended to the Woman's Board for Foreign Missions to aid in the medical education of Miss Jennie C. Page for the missionary field; therefore,

Resolved, That we are willing to undertake the medical education of Miss Page for the above purpose, provided—

1 That the General Board, in view of the state of our funds and the probable demands upon them, approve the action.

2 That for the present we pledge ourselves only to the first year's expenses.

3. That in case Miss Page, for any reason on her part, fails to prosecute her studies, or to enter our missionary field, she shall refund the money advanced by us; and, in case of failure on our part to carry her forward farther in her studies, she shall refund two-thirds of the money advanced by us.

It was voted that inasmuch as twenty-five dollars had been paid to the Board by Rev. J. E. Barry, a part of the sum given to the Board by Mrs. E. D. Barry, that the latter be made a memorial member.

A Japanese tea and sale was held in Craigville, August 21, under the auspices of the Board. The goods sold were purchased in Japan for the Board by Rev. H. J. Rhodes. Tea was served by two young ladies dressed in Japanese costumes, the costumes being the property of the Woman's Board for Foreign Missions. The event was a success, financially and socially.

ANNIE BATCHELOR, Rec. Sec'y.

DEAD CREEDS vs. A LIVING FAITH.

It is becoming more and more evident as the months roll by that the old creeds by which different denominations tried to bind their members down to certain forms of theological thought and belief have lost ther vitality. They have no longer the power to constrain men's consciences or to prevent them from thinking as individuals, and consequently there is no longer unity of belief on the part of the members or even of the ministers of any one of the larger denominations. If men are required to accept a specific creed they do so under such mental reservations as leave them practically free to believe so much and no more of the doctrine which it contains as shall agree with the views which they may have already formed or which they may in the future accept.

It is right that each man's conscience should be free, and it is not desirable that any one should be required to accept a creed which does not exactly express his own belief. The practical result of such a course must be to give men the habit of saying something a little different from what they mean.

That is bad enough, but it is not the only evil effect of the attempt to restrain freedom of thought and of speech within the bounds of a humanly devised statement of truth. That attempt produces in many minds a spirit of revolt which leads them farther astray from the truth than they would otherwise go, and strengthens the conviction on the minds of unbelievers that the doctrines of Christianity are losing their hold on the professional followers of Christ.

If the Divine Spirit had seen it to be best that men should be tied down by a formulated system of theology, he would undoubtedly have led some one of the inspired writers to give us an authoritative creed, which, like the creed of St. Athanasius, would have been declared to be binding on every conscience. The Spirit has not given us any such systematized statement of truth, but has left us to study the various utterances of Christ and of the inspired writers, each for ourselves. By this means he would have us to become impregnated with the truth so that it shall be to us not a mere creed but a living and life-giving reality. It must necessarily be a dangerous thing for us to attempt to exercise an authority over men's consciences which the Divine Revealer himself conspicuously refrained from exercising.

It is not orthodoxy but spirituality that is the essential thing; and while it is true that correct views of truth are a great help to the attainment of spirituality, it is also true that the man who worries himself over creeds and formulas and definitions is very apt to lose hold of the truth as a sanctifying power in his life. For, while studying the sacred Scriptures for arguments and proofs in support of any particular doctrine, it is difficult not to lose sight of the fact that the purpose for which these Scriptures were given was to carry a message from God direct to the soul of each believer in every time of need. In other words, when we make the Bible a text-book on theology we lose the direct revelation of God himself, which under the vivifying power of the Holy Spirit it is capable of bringing to us.

What our churches need to-day is not a more ready acceptance of their creeds but a more earnest desire to know God and a more abiding confidence in the power of God's truth to hold its own ground against all the assaults of infidels and the doubts of believers.

In any case divine truth can not be of any real help to a man except it be received willingly. The one essential thing is that the heart should be submissive and anxious to understand more and more of the knowledge of God. Each individual must study the Bible for himself independently if he desires to grow strong in the Lord and in the power of his might, and he must constantly seek the aid of the Holy Spirit in order to find out what messages of love and what instructions for service the Word of God contains for him personally.—*New York Christian Witness*

UNION CHRISTIAN COLLEGE.

After spending one year at U. C. College and becoming so much attached to the place that I shall return this fall for another year's work of study, I feel it my duty to say a few words of commendation and praise for it. U. C. College is just the school for our young men and women. The advantages can not be surpassed by other institutions of learning. The mind and heart are not cramped by men's dogmas or creeds, but liberty and freedom in the interpretation and study of God's Word is given. No shackles are worn by student or teacher, and the Christ of love is presented as the Divine Head of the Church.

To-day Union College, equipped with as good if not a better faculty than ever before, invites us to come to her halls of learning. What shall we do? God knows many of our young men and women who are preaching the Gospel of Christ should enter within her walls this fall. We must have an educated ministry, and every young man and woman who thinks of the ministry should prepare for the greatest work of life. To the brotherhood let me say, Send your boys and girls to U. C. College, and they will come back to you scholars and Christians. May God arouse our people from lethargy, and may many new faces greet us at the college this coming fall. R. L. AMBER.

Our Mission Department.

Will not each child in all our Sunday-schools send at least one dime annually for the Children's Mission?

Older persons should pay as the Lord gives ability for Home Missions, all doing something. Large sums are needed. "They that sow bountifully, shall also reap bountifully."

Mrs. C. E. Long, Yellow Springs, Ohio, is treasurer of the Woman's Home Mission Board, to whom all moneys from local Woman's Home Mission Societies should be sent.

Send all personal and miscellaneous contributions direct to the general secretary and treasurer, J. G. Bishop, Dayton, Ohio.

"Go ye into all the world and preach the Gospel to every creature."—[Jesus. If all can not go, all can keep the spirit of the command by helping to send others.

Will you not give SOMETHING each year in support of the Foreign Mission-work of the Christians? Those who are able should give largely, for "the field is the world." Matt. 13: 38.

Local Foreign Mission Societies should remit quarterly to Mrs. Mary J. Batchelor, New Bedford, Mass., treasurer of the Woman's Foreign Mission Board; personal contributions, legacies, bequests, etc., should be sent to the general treasurer, Dayton, Ohio.

A New Game of Cards.

One of our student preachers has adopted a rather novel way of teaching the Bible. The plan is to write a portion of Scripture, as the sermon on the mount, one verse on a card, having as many cards as there are verses in the whole. Gather a company of, say, twenty, and throw the cards on a table (or here upon the floor), with the writing up. Then while some one reads the "sermon on the mount," or other portion selected, let the others in the company gather up the cards in the order in which they are read. Very naturally the person most familiar with the story will get the most cards, and be the winner. Try it. H. J. RHODES.

Please Take Notice.

To the ladies within the bounds of the New York Eastern Christian Conference: Possibly many of you think it strange that the missionary work done in your church and society the past year was not reported as our conference work. But if you will

read the constitution of the Woman's Board of the conference you will see that our treasurer only reports money passing through her hands, so if your church or society should send to Mrs. Batchelor, the treasurer of the General Woman's Board, fifty dollars, our conference board would not be credited with it.

Sisters, we hope you will consider this point and report all your moneys, even though it be a little (even a few cents will count up), to Mrs. G. W. Morrow, West Randolph, Vermont, and she will report in our church paper—HERALD OF GOSPEL LIBERTY—the name of church and society that sends it. We hope that the ladies in our conference will do more along this line than ever before. Past experience has taught us that the church that has a Foreign Missionary Society is a live church in every department, and the church that withholds its mites for outside work becomes dwarfed and narrow.

If any lady in any of our churches would like aid in organizing a society they will receive encouragement as well as aid by addressing Mrs. C. L. Jackson, Brooklyn, N. Y., E. D., as she is the corresponding secretary and organizer of the conference board, and will take delight in assisting ministers or ladies who will make an effort to do something for the cause. The General Woman's Board desires to raise twelve hundred dollars for the work this year, and sisters in the Eastern Conference, can we not by combined effort raise five hundred dollars of it? Let us go out in His name making the effort, and we shall accomplish our aim. One of the aids in work, I might suggest those missionary boxes, which Bro. Bishop will send to all who will use them.

With a desire for your careful perusal of this notice, I remain yours,

LINDA N. HARCOURT,
President Woman's Board.

A Visit to Hizaori.

Some of our men have been going to this place for some time past, and recently it was thought that a woman's meeting would do good, as the female population were rather hard to get out. So, April 3d, I left home at 7:30 A. M. for Hizaori, a distance of about eight ri, or sixteen miles. We went part way by train and the rest by jinrikshs, arriving there at ten minutes to 11 o'clock. It is a place with about three hundred houses in it. Three rooms, thrown into one, at our hotel, was the meeting place.

When we got there the people soon began to gather about the front outside, but that only until the interpreter with me, who was all that I could desire her to be, told them that if they stood outside they would get very tired. I also reminded them that we had come all the way from Tokio to meet the women, and our only request was that they would come inside, and that Japanese had the name of being so polite and mannerly they would surely be glad to oblige us. To this, to our great joy, a well-mixed number came in and sat down on the floor. We then held a meeting for one hour only. I spoke from the first chapter of Hebrews to an attentive people. At the close we invited any to return after dinner who wished to ask questions. Then after waiting about half an hour our dinner was brought, which consisted of warm rice, raw eggs, and a few raw vegetables, chopped up with the usual Japanese sauce.

It was not long before the children began to gather and a few women came in and sat round us. It was the first time they had gone to the meeting, so that the story of Jesus' love was a new thing to them, and we had to talk to them just as we do to our own dear little children at four and five years old. They listened very attentively while we spoke of the difference between our God and theirs. I then read John 3: 16 to an old woman, who said she did not understand the meaning, but while the interpreter was explaining it the dear old soul drew long breaths of astonishment after every pause.

The afternoon meeting began at 2 o'clock, at which there were a larger number, about one hundred inside and out, and better attention I have never had from Japanese. The Lord gave me as a subject John 9: 25, from which I talked forty minutes. We had to do everything ourselves, as there is not yet a publicly known Christian in the place, but the interpreter is a very good singer and she prayed loud enough to be heard, besides explained some of the hymns and Bible verses as she read them. She also told the people they must please to be very quiet while she prayed to the true God. These things all helped to make the meeting more interesting, and we left feeling that the Spirit's power had been there opening some blind eyes and saving dead souls. AMELIA JONES.

Marriages.

THOMPSON—SYMMS—Married, near Dewitt, Arkansas County, Arkansas, by C. J. Thomas, June 20, 1891, Riley Thompson and Miss Lily Symms.

BROOM—RINER—Married, near Stuttgart, Arkansas, August 6, 1891, by C. J. Thomas, W. R. Broom and Minerva Riner, all of Arkansas County, Arkansas.

THOMPSON—BALLARD—Married, August 20, 1891, at the residence of Wm. Thompson, near Dewitt, Arkansas County, Arkansas, by C. J. Thomas, J. W. Thompson and Miss Alice Ballard.

DARROUGH—TULIZ—Married, at the residence of the bride's parents, August 26, 1891, by Robert Harris, Edward E. Darrough, of Urbana, Illinois, and Miss Avadua Tuliz, of Champaign, Illinois.

Obituaries.

Infant daughter of Daniel and Olivia Green departed this life August 14, 1891, aged 5 weeks, at Hope, N. J. Services held at the residence of the parents. Sermon by J. P. TOPPING.

OLIVE A. LEPPER, daughter of Frederic and Hattie Lepper, died near Richfield Center, Lucas County, Ohio, aged 3 years, 9 months, and 24 days. Services by D. LOBAUGH.

ANNA STEWART died August 24, 1891, aged 31 years, 9 months, and 7 days. She leaves a husband and four children. Services held in the Disciple Church at Zanesville, Indiana, conducted by the writer. May God comfort the sorrowing ones. R. L. AMBER.

ELLA BIGHAM died at her home in Rossville, Darke County, Ohio, August 20, 1891, aged 30 years. Services held in the Evangelical Church near Rossville, conducted by the writer, assisted by Rev. S. Shepherd, of the U. B. Church. C. W. HEOFFER.

MALINDA NEFF was born in Pennsylvania in 1825, and died near Ticsa, Indiana, August 23, 1891, aged 66 years and 11 days. She joined the Christian Church nearly 30 years ago. She was the mother of 11 children, all of whom had preceded her but one son and two daughters. Sermon by the writer from John 4: 3. S. MCNEELY.

LUCY M. HUCKINS, wife of Samuel S. Huckins, died August 20, 1891, aged 69 years. She had been a faithful member of the Christian Church for 47 years. She leaves a husband and three children to mourn. Services were held at the Calvert School-house, Dundy County, Nebraska, conducted by the writer. THOS. C. DILTZ.

LYDIA GALLOWAY was born June 19, 1851, and died August 2, 1891, aged 40 years, 1 month, and 14 days. She was married to Thomas J. Galloway October 19, 1882. She with her husband joined the Hickory Grove Christian Church in the winter of 1889, and lived faithful members until her death. She leaves a husband and three children to mourn. Sermon by the writer from Rev. 14: 13. S. MCNEELY.

EVA PHILLIPS died at the home of her daughter, Mrs. Doolittle, Hartwick, N. Y., August 24, 1891. If she had lived until October 1st she would have been 99 years old. She had lived in this town between 60 and 70 years, and was formerly a member of the Presbyterian Church. She rests in hope. Services held at the house, conducted by the writer, making 17 funerals I have attended in a little over two years. A. DAMON.

WM. HUSTED died June 30, 1891, at his home in North Shade, Michigan, in his 75th year. Another aged veteran of the cross is gone. One by one our dear aged ones leave us; but in his death we sorrow not as those who have no hope. He was a member of the Baptist Church for more than 50 years. God comfort the sorrowing. Sermon by FLORA THOMPSON.

CHLORA PENDALL died June 22, 1891, at the home of her son William, North Shade, Michigan, in her 72d year. In her death the entire neighborhood was bereft of one whom they had learned to love. She leaves a number of children to mourn, but they sorrow not as those who have no hope. She was for 40 years a member of the M. E. Church. Services attended by a large concourse of friends, and conducted by FLORA THOMPSON.

HANNAH MAPLES, widow of the late Harvey Maples, died in Hartwick, N. Y., August 19th, aged 76 years and a few months. She was one of the charter members of the Christian Church here (organized February 1, 1853), and remained a faithful member until death. She said a few days before she died. "I am ready to go whenever the Savior shall call me." She leaves two daughters, with their husbands, and other relatives to mourn. She had the best of care while sick. Services were conducted by the writer, assisted by Rev. A. Shafer. A. DAMON.

PHEBE DAVIS died July 10, 1891, at the home of her step-father, Mr. Jarrett, in her 15th year. Phebe had been an incessant but patient sufferer for more than two years; but she fell asleep in Jesus and her remains were interred in the Fulton Cemetery amid the blooming flowers—sweet prophecies of the resurrection morn. She leaves father, mother, one brother, and one sister to mourn. But they are comforted to know that she is done suffering and gone to live with Jesus. Services held at the Fulton Center Church, conducted by FLORA THOMPSON.

ALBERT HULL died August 19, 1891, at the home of his father, George Hull, North Shade, Michigan, aged 25 years, 7 months, and 23 days. Truly, in the midst of life we are in death. Albert was a good boy, and loved by all. But death loves a shining mark. He leaves a father, mother, two brothers, and many relatives and friends to mourn. God grant that his death may be to us an incentive to holier living. He was a member of the I. O. O. F., and that order turned out *en masse* to mingle their tears in the sorrow occasioned by a departed brother. The large and commodious church at Middleton was filled to its utmost capacity. Sermon by FLORA THOMPSON.

CHARLES GRIFFITH died August 12, 1891, at his home in Fulton, Michigan, in his 53d year. On Thursday before his death, on Saturday, he gave his name to the Christian Church at Middleton, asking that he might be received by vote of the church on the following Sunday at the hour of service. He said, "At that hour I shall be thinking about it, and know that I am being received into the church." Alas! we know not what a day may bring forth. On Saturday previous God came and took him to the church triumphant, while the church militant cherishes his memory as one of their number. He died in full assurance of a future bliss. He leaves a wife and several children to mourn. In his death the neighborhood loses one whom they had learned to love and esteem. Funeral sermon by FLORA THOMISON.

EDNA TANNER died July 20, 1891, at the home of her parents, Wm. and Lucy Tanner, North Shade, Michigan, aged 3 years and 6 months. Edna was a bright little darling, and being the youngest of a family of five children, was the sunlight of their home. But death came and severed the thread that bound her to this life; the little voice is hushed in the stillness of death; the little eyes once so bright have ceased their vigil, and the little hands their fond caressing, but these bereft hearts can sing the sweet words:

"Safe in the arms of Jesus,
Safe on his gentle breast."

But two months before the death of this dear little one, the older sister, Phebe, was taken to heaven at the age of 12 years. Scarlet fever was the dread disease. Services held at Middleton, conducted by FLORA THOMPSON.

ELIZA SHINKLE, wife of B. B. Shinkle, and daughter of Elder G. W. and Nancy Mefford, was born March 21, 1847, and died August 7, 1891, aged 44 years, 4 months, and 16 days. She leaves a husband, three sons, father, mother, two brothers, and three sisters to mourn. The last words she tried to sing were, "It is grace that has brought me safe thus far, and grace will lead me home." The last lesson of Scripture her dear father read to her was II. Cor. 5. Her last words (spoken to her father) were, "Pa, good-night." Rev. Mr. Smith of the M. E. Church, conducted the services at the house before interment. The funeral sermon, to be preached by the writer, who baptized her at the age of about 14 years, was postponed until a future time. From early childhood she exemplified the beauty and worth of the Christian religion by her every-day life. W. L. Shinkle said: 'She came the nearest living without enemies of any woman I ever saw." Her mother-in-law said: "Poor, little patient Lide." Her doctor said: "She was a good Christian woman." These words are but a sample of the many like expressions of her neighbors and acquaintances in remembrance of her pure, peaceable, and holy life. And now let us join her dear father in response to her last "good-night:"

"Good-night! Good-night! till we meet in the morning
There from sin and sorrow free,
With Him who died from the grave to redeem us,
We shall ever be.
Where the pearly gates will never, never close,
And the tree of life its dewy shadow throws,
Where the ransomed ones in love repose,
Our glorious home shall be."

J. P. DAUGHERTY.

JAMES HARE, who died in Union City, Pa., August 12th, was born in Le Boeuf Township October 22, 1815. He was one of the oldest and most highly respected citizens of this section. When grown to manhood he was united in marriage to Miss Harriet Preston in 1835, and together they began the stern realities of life on the farm on Oak Hill, where they have always lived until last spring, when they retired from the active duties of farm work and moved to this city. To them were born a family of seven children, five sons and two daughters, five of whom, with an aged companion, are left to mourn. They are: Amos, of Union Township; Wesley, of Corry; Aaron, of Kansas; Mrs. Benj. Stokes, of Oak Hill; Mrs. Jane Cottrell, of this city. He had been an active member of the Christian Church for about 51 years, and has taken the HERALD for about 45 years. James Hare came of a sturdy stock, to which he and his family could point with a just degree of pride. They were loyal to the right, and especially to their country. His grandfather fought in the Revolutionary War, his father in the War of 1812, and he himself gave three sons to our late Civil War, two being killed in battle. Of his father's family but five are now living—G. W. Hare, of Oak Hill; Mrs. Aaron Ormsbee and Mrs. Sally Hall, of this city; Mrs. Eliza Trout, of Hastings, Michigan; Mrs. Christina Bump, of Rockdale, Pa., all well known and respected. His funeral took place from his late residence, Rev. A. R. Rich, assisted by the writer, officiating, and a large concourse of relatives and friends followed his remains to their last resting place. L. B. RICKENSON.

Blotches, pimples, liver patches,
G. M. D. right quick dispatches,
Drives away incipient tumors,
Clears the blood from poisonous humors;
Ailing one, whoe'er ye be,
Try the worth of G. M. D.,—

which is the great Golden Medical Discovery of Dr. Pierce—a wonderful tonic and blood purifier. The "Discovery" is a standard remedy for consumption, bronchitis, colds, and lung troubles; guaranteed to benefit or cure, if taken in time, or money refunded.

Gleanings from the Field.

MAINE.

Kittery Foreside.—After more than four weeks of vacation we arrived home on Thursday, the 27th. The ladies had taken possession of the parsonage, and had provided an excellent supper for the pastor and family. The young people came also to add their welcome to the pastor. Mr. James Philbrick, in behalf of the church and society, gave the pastor a most hearty welcome, to which the pastor responded. After recitations and songs the company was dismissed with the benediction. The vestry is completed and looks beautiful. .....Mrs. Betsy Jenkins was buried last Sabbath.....Rev. E. E. Colburn returned home to-day much refreshed and improved in health.....Rev. Mr. Smith is still visiting here.—***.

MASSACHUSETTS.

New Bedford.—Sunday, August 30th, Rev. G. A. Conibear preached his last sermon as pastor of the Spruce Street Church of this city. Revs. Messrs. McCalman, Fuller, and Fry were present at the service. During Bro. Conibear's pastorate the church has had a brick vestry put under it, and other improvements made. We of this city are sorry to lose him from our midst. September 6th he preaches his first sermon as pastor of the Christian Church at Westerly, R. I.....Rev. W. R. Spaid is in this city seriously ill with nervous prostration.—E. C. Fry.

NEW HAMPSHIRE.

Walpole.—The Ladies' Social Circle of the Christian Society of Walpole, furnished a "New England supper" the 19th inst.; also a "sale table of useful and fancy articles." They were well patronized, and, after paying all bills, had a balance in their favor of over $50. The ladies of the Congregational Society offered our Ladies' Society the use of their church parlors, as they were large and very convenient.....The religious societies in this town live in peace.—H. M. Eaton, August 21st.

NEW YORK.

Castile.—August 27th Mrs. Jones, Mrs. Baldwin, and Mrs. Dudley, aged in order named 81, 77, 75, made a visit to our home—three sisters in the flesh as also in the church. Among other incidents relative to early times, we find the last two named were baptized by Elder William True, May 15, 1831, over 60 years ago; the only ones on the list living at that time. They are only waiting for the shadows to be a little longer grown, when they will rest from their labors as have their husbands who have gone before them.....August 30th Rev. D. L. Martin (Baptist) gave his valedictory sermon to a crowded house, as also O. W. Powers in the evening. All the ministers present but Elder Cliff, who was called away to attend a funeral, and Elder Sellon and wife watching over the dying sister of Mrs. Finch. The prayer by Rev. Martin and remarks by Rev. Long were in tender words. Congregation invited to aid in the parting song, "God be with you," etc. The retiring of two of our ministers at once from our village causes sadness to many hearts. The Baptists have no one engaged, but we rejoice in the fact that we have. May showers of blessings come upon us from the Lord, as we so much need.....We have a few non-resident members who belong to our church, one of whom I wish to bring to view—that is, Miss Nannie M. Mitchell, living 30 miles away in a city of a dozen or more churches, and is seldom with us. In our appeal through the mail to help us in securing a minister for the coming year, as last year, the following is her letter: "Yours of the 3d at hand, and would say in reply that most certainly you may put me down for $5. I would give more if I could; am always willing to do what I can, although it seems as if it were but a little. I hope that you will be able to get the man you have in view, and that he will be the right man in the right place, and that he will be successful in building up the best of all churches to me." I like the sentiment—loyalty to the church of her choice—and could wish we had more as stable-minded as Miss Mitchell.—E. P. Phelps.

South Valley.—The late session of the Otsego and Delaware Counties' Quarterly Conference held at Otsego August 15th and 16th, was a very enjoyable and profitable one. Eleven ministers were in attendance. The preaching was done by Revs. Thomas Taylor, of South Valley; A. J. Wayman, of Portlandville; and Wm. Brown, of New Bedford, Mass. Thirty-four delegates were enrolled from the various churches (beside other visitors), showing the attendance the churches in our body give at its meetings. The collections were for "Children's or home mission, $8.70; and for home mission-work in the New York Eastern Conference, $25 44. These collections are from the quarterly, not from the churches as such. Each church takes its regular quarterly collections for the A. C. C. calls distinct from this conference. .....The Delhi and Delancy churches have no pastor...The Hartwick churches have given their pastor a three weeks' vacation.....The South Valley Church holds service each Sunday morning this year, and expects to do so in the future; heretofore service was only once in two weeks. The church is united in action, and together with the Sunday-school is progressing under the lead of our esteemed pastor, Bro. Thomas Taylor.....Bro. Henry Hanson and family, of New York (a member of our church and one who never forgets the financial obligation of members), was in attendance with us the last Sunday in August.....Saturday and Sunday, August 22d and 23d, in company with Bro. Taylor, I visited the Schoharie, Schenectady, and Montgomery Counties' Quarterly, at Charlesion Four Corners. The meetings were well attended and spiritual. We met many familiar faces, among them Bros. O. I. Hathaway and D. I. Putnam, formerly of Otsego County; also Bro. Philip Couchman, whom everybody loves to meet a second time. On Sunday a collection for the New York Eastern Mission Fund was taken of nearly $23, but we missed the "Children's Mission" collection at the close of the fellowship meeting on Saturday, which the Otsego and Delaware Quarterly takes regularly. Will not all quarterlies adopt this rule? It is a good one.—J. M. Lovejoy, August 31st.

KANSAS.

Madison.—We hope all the churches will be well represented at the annual conference in October; and we also hope that every minister will be prompt in attendance, as we are in need of all the ministerial aid we can get. The time has come for the churches of the conference to begin making arrangements for pastors for the coming year, and we hope that none of the churches will neglect this important duty.....The church at Mt. Zion thinks of changing pastors the coming year. This we think is best; a change of pastors occasionally, we think, is often beneficial.....The church at Lane expect to have their house in fine repair by the time the conference meets there October 15th next.....Elders A. A. McMurry and A. D. Kellison preached at Madison Sunday and Sunday night.—J. S. Masters, August 27th.

Iola.—Three years ago last winter the Kansas State Conference passed a resolution requesting each church to take a collection annually on the first Sunday in September, or as soon thereafter as practicable, for the purpose of furnishing their college building. Only a portion of the churches have hitherto responded to this call, yet the school has been greatly benefited by these collections, and the building is partially furnished. None need fear that the money will not be judiciously used. The school has run successfully for seven years. It is no longer an experiment. It is now under the management of Rev. E. Cameron, to whom all collections should be sent, as he is secretary of the conference and Board of Trustees. It is ardently desired that those churches which have not taken up a collection do so this year, that they may thereby become identified in this work with the State Conference. Remember school opens on September 21st. Let us sustain our own institutions, both with students and money.—Thomas Bartlett, Secretary of the Department of Education of K. S. C. C.

INDIANA.

Yeddo.—To-day was our last monthly meeting for this conference year, and also the expiration of Rev. E. D. Simons' pastorate of the church. He has been with us two and one-half years, and we have learned to love him as a minister of the Gospel and a brother in Christ, and wherever his lot may be cast our prayer is that God our Father may bless him in his labors and give him souls for his hire. This was our regular communion and feet-washing season, and we had a grand, good meeting, many showing forth their remembrance of the Savior by partaking of the bread and cup, and some following the Savior's example by the washing of feet. Our church has chosen Rev. R. H. Gott for their pastor the coming year, and we pray that pastor and church may work together in love for the upbuilding of the cause of our blessed Master.—J. C. Stephenson.

West Point.—As I write I can look out upon the street, where, in my boyhood days, I used to wend my way to the village school. What a flood of recollections press upon me! Old familiar faces are seen no more; the onward march of time has carried them to the land of silence and repose. This morning I visited a mother in Israel, aged 96 years, who is hale and hearty, and upon whose countenance the serenity of the love of God is indelibly stamped. "Honor thy father and thy mother, that thy days may be long upon the earth," etc.....The fifth Sabbath of August brought to a close our pastorate of nearly five years with the Bee Ridge Church. It was in sadness we said farewell and took the parting hand. Rev. E. D. Simons assumes the responsibility of piloting them to success for the coming year.....The present indications are that Rev. L. W. Bannon will be called to Otter Creek.....We bespeak a pleasant year for Rev. D. Powell at Mellott.....Rev. J. T. Phillips still holds the fort at each of his former churches.....Rev. Henry Passage returned from conference sick, but has again attained his old-time vigor.....Brethren, let us make preparation for our ministerial association which convenes the latter part of October with the church at Garfield. We hope the committee will formulate a program that will be in keeping with the spirit of the age. To the churches of Western Indiana: Our last conference set the seal of condemnation against the practice of holding church festivals. You will now look to the conference and govern yourselves accordingly.....Protracted meetings will soon be the order of the day. Brethren, by the grace of God let us do our best.—R. H. Gott, September 1st.

Valparaiso.—We (Mrs. Manville and myself) left our home in Valparaiso June 16th to visit a portion of the West and see old and tried friends, and to obey the Divine injunction, As ye go, preach. Our first stop was in Chicago, the great city of the West, where we tarried two nights with friends. Here we saw a mass of human beings moving in every direction—hastening on to their final resting place. Pen would fail to describe the scene. Thursday found us on our way to attend the Northern Illinois Conference in Ogle County. When the train pulled in at Franklin Grove, whom should we meet but Bro. Jacob Hanger, one of our old and tried friends, who has labored in the Gospel field for a great number of years. He soon conveyed us to his pleasant home and family, where we tarried the most of the time during conference. Had a pleasant time and enjoyed it much. We had (I thought) good preaching by Bros. Brown, Towner, Collins, Wright, Helfinstine, and Manville. I think good was accomplished. May the Lord bless them in their efforts for good, and we extend them many thanks for their kindness. From here we were conveyed some 25 miles by Bro. John Piper to his pleasant home. He is a member of the North Grove Church. Here Bro. George Brown lives and has preached a number of years for them. We had a pleasant time with him and his family. He is a good worker. I preached on the Sabbath, and they helped us on our way after a goodly manner. Many thanks to them. .....From here we moved on toward Parkersburg, Butler County, Iowa, where our only son and family live. This was a happy meeting. We remained here over two Sabbaths, and I preached each Sabbath in the M. E. Church. Our next stop was in Madrid, Boone County, where we found a home with Bro. Jacob Rohr and wife. Here calling on a number of families, we received a welcome greeting. Bro. Golden lives here and preaches for them. He is a good worker. I preached three discourses here. Many thanks for kindness shown. Bro. Rohr conveyed us to Bro. Bray's, some 15 miles away. He is well up in years and much beloved by the people. A pleasant time we had with him and family. He conveyed us to Bro. Cameron's, where we met warm friends, tarried over night, and then wended our way to Le Grand College, where we stopped with Bro. Harvey Soper and family. He has been connected with the college from the commencement. He, and others with him, have done a noble work. He is a man well informed, and in connection with many others has contended for every inch of ground thus far gained. His pleasant wife is a strong prohibitionist, battling for the right. May the Lord bless her efforts. The college building occupies a beautiful site, and is located in a beautiful country, where the people are of good character. The building is not completed and they need more help. Brethren, give, and your money will not be squandered.....From here we journeyed to the South, passing through a rich, fertile country, under a good state of cultivation; corn and oats were fine. Our next stop was in Grinnell, where my wife's youngest brother and family live. We enjoyed the stay much.....From here we continued our course South on the Iowa Central R. R., reaching Thayer, Union County, where we were met by Bro. S. S. Morrow, and conducted to his pleasant home. In this place we remained for a few days and preached two sermons; also one some three miles out in the country, where Elder George Abbott's two sons live, Levi and David. These noble brethren and their wives were members of the Sugar Grove Church in Indiana, where I preached for a number of years. We had a pleasant time, and they helped us on our way. Our next point was Osceola, at the home of Bro. Wyrick, where we had a good time. He and his wife were also members of the Sugar Grove (Ind.) Church.....From here we left for Tarkio, some 120 miles, to the home of Bro. Wallace, where we met with warm friends and a pleasant home. Sister Wallace is one of our Christian ministers; she has done a noble work here and is much beloved. She has labored here for years. When ministers labor year after year at one place, they must possess an untarnished character. In company with Bro. Wallace and wife we were conveyed to the place of meeting, some four miles away, where a meeting of days had been appointed. Here we were fortunate to meet our good Bro. Helfinstine, president of Le Grand College, whose name is in all the churches in this section. He is a pleasant brother to be with. During vacation, he is soliciting means to put the college building in good running order. If not careful, he will break down under his overwork. May the good Lord bless him and the brethren hold up his hands in giving as the Lord has prospered them. At this writing we are at my brother's house in Harrison County, Mo., the only brother I have living. The others have passed over to the other side of the river. This one I have not seen before for about 28 years. This was a joyful meeting. He made the good confession years ago under my ministry. May we both finally overcome through the blood of the Lamb and by the word of our testimony. We shall leave for our home in a few days, where we can be addressed for future labor in the vineyard of the Master.—W. C. and Wm. S. Manville.

MICHIGAN.

Portland.—We shall be very sorry to have Bro. Young leave Marshall, and especially to leave Michigan. He is an able minister, an excellent pastor, and one of our best workers in conference and convention. I trust his valuable services will be retained in our state.....Bro. and Sister Deyo are now cosily located in a cottage at Bay View, near Petoskey, where they will remain through the hay fever season, when they will return to do good work for the Master at Oxford.....I preached to a good congregation in the Baptist Church yesterday morning and enjoyed and assisted in a good union service in the M.E. Church in the evening.—D. E. MILLARD, August 31st.

ILLINOIS.

Farmer City.—Bro. Harris reports another accession at Urbana, and congregations constantly increasing. Sister Miller favored them with one of her grand sermons last Sunday.....Bro. Ealey is convalescent.....Bro. Green is preaching in Grant Street Chapel in Danville.....We urge *every* district conference to send a full delegation to the State Conference; also urge the secretaries of the various departments in local conferences to report to the secretaries of the same departments of the State Conference. Sister Amos, secretary of the Sunday-school department, is earnestly inquiring for material. Surely no local secretary will fail to send her reports. Yes, come from the North, South, the East and West, and as we hear such glowing reports from the various conferences, so may it be from the State Conference. If you can not come, send some one, and to the Central Conference I would especially speak: We hope no department secretary will so reflect upon our reputation and upon the confidence reposed in them as to fail to make their respective reports, and render all other aid possible.—G. W. DRAPER.

PENNSYLVANIA.

East Springfield.—On August 16th we congregated on the beach after the morning service, and the writer went down into Lake Erie and buried five with their Lord in baptism. Two of Elder A. Allen's sons were among them.....Our Ladies' Aid Society will soon begin papering our church building. The new chimneys to the church are up. Our work is moving along—good congregations and fellowship meetings well attended.....Elder A. Allen and family have been among us since their return from Maine. He is preaching at Fairview.....Bro. Canada is getting along nicely with his new work in Conneaut, Ohio.—A. L FERGUSON, August 31st.

Purcell.—The work is still moving on grandly with us, and the Lord is greatly blessing our labors. We commenced a basket-meeting at Pleasant Ridge August 8th, with Bro. James W. Troutman and J. H. Barney assisting. The meeting became very interesting, and the outlook was grand, but on Thursday evening a messenger came, notifying me that my youngest child was very sick, so the meeting closed with five conversions, making 102 in all on my field of labor during this conference year; 51 baptisms, and the churches have been greatly awakened. .....I hope by this time Bro. W. A. Doffiemyer is able for the Master's work again. My prayer is that souls may be added to the church.—A. R. GARLAND.

McLallen's Corners.—We have accepted a call here for the second year, and there is no cessation or vacation from religious work. We have church service twice each Sabbath and good congregations, with a large and interesting Sunday-school. Two regular prayer-meetings each week, and an occasional outside meeting, are resulting in much good.....July 12th Mr. Shear baptized eight more persons, making in all 32 during our stay here. The second Sunday following, four new members were taken into the church, making 22 accessions. The quarterly conference met with us July 18th and continued over Sunday. There were not as many present as expected and desired, but all were fed with the bread of life by Revs. Allen and Mason.....August 15th and 16th we visited the little country church at Oak Hill. We found it low in every respect. No preaching, no Sunday-school, no fellowship meeting. Arrangements had previously been made, so a few came out on Saturday for a fellowship meeting. An interest was manifested and regrets expressed that they were soon to lose their visibility as an organization. To me it seemed like leaving the old home after the last parent had been carried out. Sunday morning the word of life was presented to quite a large congregation. During our absence the pulpit here was supplied by Rev. T. Whitman, of Edenboro. Pray for us.—SARA P. SHEAR.

NEBRASKA.

Wymore.—As the railroads are arranging for Harvest Home excursions westward, at about half fare, I thought it would be a treat for any ministers East to visit me, and I would show them all the country I could. For years I have wanted to see some evangelist here and hold protracted meetings a few months—some gift used to protracted meetings. I know the result would be good. But I have not seen my wish gratified, and so I am praying for the Lord to send some one without my prayer or anxiety, and when I see the right man in the right place I will fall in and support the move. Nebraska seems to be too far West for the East to visit freely, in view of the expense, and yet one man here for 6 or 12 months exclusively in protracted meetings, with local backing, would gather small churches enough for a conference in southern Nebraska, and I think I can make the mission self-supporting. We are at this moment in the most depressed condition for money matters that I ever saw in any country; at the same time we are in sight of the most abundant harvest and corn crop I ever saw in any country. The West has an abundance of everything. Of course, when the crops begin to move toward market, money must begin to flow and the problem of hard times be solved. Thank God for the outlook. Two or three crops, such as are now in sight in the West, ought to make everybody well to do.....Of the four tent meetings here the Free Methodists held one. The issue of holiness absorbed all their energies. No working with other preachers, as they were not sanctified. Success limited. The "holiness move," about 10 years old, is rampantly "come outer" from all the churches. "Come out of her, my people," was the cry I used to hear from the Adventists years ago. They jump, shout, stamp, kiss, wash feet, and hold up the right hand in singing the chorus of a hymn. They got a few followers. The third tent was pitched by the Seventh Day Adventists. They ran doctrinal preaching three weeks, but had neither the enthusiasm nor singing of either the Free Methodists or Holiness Folk, and so could not get the crowd; but they got a half dozen families, and started a church on Saturday, and are going on. If Indiana's war-horses, Geo. Abbott or Peter Winebrenner, had dropped in on us at the close of their meeting we would have had some light and Bible excitement. The fourth tent meeting was by the Christian Crusaders, with General More at the head, and Colonel Price and Major Folts to support, and four female workers to sing and play on tambourines, cornets, and other instruments. The singing and music were splendid; the preaching was practical exhortations or running expositions. These workers were the *elite* of the Salvation Army, but did not do any street marching. They are union in sentiment, not caring to organize a church, but their mission was to convert souls and send them to the church of their choice. They worked hard and had good congregations, but the times were such that they could not pay expenses, and so they got no converts. With the same rent, and time, and congregation, and three Indiana preachers that I could select, two to preach and one to sing, I believe we could have seen 100 conversions to God.—J. R. HOAG.

Hotter the Weather Bigger the Proof.

As the weather grows warm, the sale of James Pyle's Pearline Washing Compound rapidly increases. This proves that many women recognize the fact that Pearline makes washing and cleaning very much easier than when done with the ordinary means. Proves also that summer clothing, being of delicate texture and color, will not stand the rough usage necessary when washed with soap, and establishes the fact that PEARLINE, in doing away with the rubbing, lessens the wear and tear and fills a very important place. Delightful for bathing in fresh or salt water. Its ingredients render it harmless to the most delicate skin. Especially during the hot weather it is to your advantage to use Pearline, and only humane to supply your servants with it, and thus lighten their labors; besides you insure much better results.

Beware Peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearline, or "the same as Pearline." IT'S FALSE—they are not, and besides are dangerous.

106 Pearline is manufactured only by JAMES PYLE, New York.

KANSAS.

Cedarvale.—I came here yesterday from near Dexter (Cowley County) where I was visiting Bro. P. Baker and family. While there I preached five sermons to large and attentive congregations. Two young persons came out, professing faith in Christ, and declared their determination to follow Christ during the remainder of life. Another one renewed covenant with God. The people were all anxious for me to stay longer, and I believe we could have had a grand revival if I could have remained. Thus we see more and more the necessity of an active evangelist to operate in the bounds of our conference. The Macedonian cry comes from all quarters, Come over and help us. The harvest truly is plenteous, but the laborers are few.—J. S. MASTERS, September 2d.

A MODEL RAILWAY.

The Burlington Route, C. B. & Q. R. R., operates 7,000 miles of road, with termini in Chicago, St. Louis, St. Paul, Omaha, Kansas City, and Denver. For speed, safety, equipment, comfort, track, and efficient service, it has no equal. The Burlington gains new patrons, but loses none.

Farming That Pays.

Many Eastern farmers are at loss to understand why farming is not so profitable to them as it was to their fathers. The reason is that in the present generation the enormous products of the fertile lands of the West have established prices in every important market in the world. The New England agriculturist cultivates a small acreage, too often of rocky and exhausted soil. His western rival tills broad lands of inexhaustible richness.

This year's wheat crop of Kansas alone would fill 180,000 cars containing 333 bushels each, and these would make a train 1,200 miles long. What an instructive lesson should that train of cars convey! Moving at the rate of ordinary industrial processions, it would consume 25 days of 24 hours each in passing a given point! It would reach five times from Boston to New York, and across the entire length of Massachusetts would stand eight rows deep.

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Conference Notices.

NEBRASKA.

The Nebraska Christian Conference will hold its sixteenth annual session at Wayland Church, Polk County, Nebraska, commencing at 2 P. M, September 17, 1891.

MORACE F. SMITH, Sec'y.

VERMONT WESTERN.

The Vermont Western Christian Conference will hold its next annual session with the Christian Church in Calais, Vermont, commencing September 10, 1891, and holding over the following Sabbath.

U. H. BURDICK, Sec'y.

ILLINOIS STATE.

The next annual session of the Illinois State Christian Conference will convene with the Christian Church in Newton, Jasper County, on Wednesday before the first Sunday in October, at 10 o'clock A. M., 1891. Newton is located on the P. D. & E. R. R. We urge a full attendance, and expect every district conference represented and prepared to liquidate all claims. Also the secretary of each of the various departments are requested to be present with full reports. Do not forget the time, place, and the great importance attached to this session.

REV. ROBERT HARRIS, Pres't.
REV. GEO. W. DRAPER, Sec'y.

SOUTHERN INDIANA.

The twenty-eighth annual session of the Southern Indiana Christian Conference will be held at Burnt Prairie Christian Church, six miles northwest of Carmi, White County, Ill., commencing at 2 o'clock P. M, on Thursday before the second Sabbath in September, 1891.

J. N. LINZY, Pres't.
R. C. CARTER, Sec'y

MERRIMAC.

The next annual session of the Merrimac Christian Conference will be held with the Christian Church at Grafton, N. H., at the East Village, commencing on Thursday, September 10, 1891, at 2 P. M., meetings to continue over the following Sabbath. Delegations and full reports from all the churches are earnestly solicited.

W. S. MORRILL, Sec'y.
South Danbury, N. H.

SOUTHWESTERN IOWA.

The Southwestern Iowa Christian Conference will hold its annual session with the Christian Church at Griswold, Cass County, Iowa, commencing on Wednesday, September 16, 1891 at 10 o'clock A. M. The session will continue over Sabbath. Brethren and sisters from our sister conferences are cordially invited to come and aid us in our work for the Master. Griswold is situated at the junction of the Chicago, Rock Island & Pacific R. R. and the Chicago, Burlington & Quincy R. R. trains arrive twice daily on each road; namely, on the C. B. & Q. at 8:50 A. M. and 1:25 P. M.; on the C. R. I. & P. at 8:15 A. M. and 4:45 P. M. There will be brethren at the depot to meet each train every day to give direction to those coming. Come one and all, praying, God's blessing on us.

N. WALTERS, Conference Clerk.

SOUTHERN WABASH ILLINOIS.

The 72d annual session of the Southern Wabash Illinois Christian Conference will convene with the Christian Church at Mt. Zion, Cumberland County, on September 23, 1891. The church house is four miles west of Hazel Dell, which is on the D. O. & O. R., and four miles southeast of Greenup, which is on the Van R. R. and P. D. & E. There will be conveyances at each of these points on Wednesday, and at Greenup on Wednesday and Thursday. Parties coming on other days will please notify us by card, and they will be met at trains. Blank reports have been sent, and those not receiving them will please notify us. Blanks were sent to last year's clerk. Annual address by Rev. J. A. Tracy on the morning of the second day. The representation is one delegate from each church, with one additional delegate for each forty members or fraction thereof. A cordial invitation is given to sister conferences and brethren from other denominations who will be asked to participate with us in our deliberations.

M. V. HATHAWAY, Pres't.

J. M. PLUNKETT Sec'y.

Notice is hereby given that at the next annual session of the Southern Wabash Illinois Christian Conference the by-laws and constitution will be revised so as to harmonize with the American Christian Convention and Southern Conference. By order of Executive Board.

J. M. PLUNKETT, Sec'y.

ERIE.

The annual session of the Erie Christian Conference will be held with the Blue Eye Christian Church at Spring Creek, Warren County, Pa., on Friday, Saturday, and Sunday, September 11th-13th. The regular session will open on Friday morning at 10 A. M., but there will be services at the church on Thursday evening, the 10th, conducted by some one of the visiting pastors. Delegates and all coming to conference by rail should come by the P. & E. R. R. to Spring Creek Station where teams will convey them to the church. A cordial invitation extended to all.

B. MASON, Pres't.
HERMON ELDREDGE, Sec'y.

KENTUCKY.

The Kentucky Christian Conference will meet at Westlyville, Carter County, Kentucky, on Thursday, September 17, 1891, at 2 o'clock P. M. We hope to see a full delegation of the conference. An invitation is also extended to other conferences to attend. Come in the spirit of the Lord.

A. H. YAZELL, Clerk.

SOUTHWESTERN.

The Southwestern Christian Conference of West Virginia will meet at Elk City, Kanawha County, on Thursday night before the fourth Sunday in September (the 24th). All Christian ministers are cordially invited to meet with us, and especially we invite the ministers of the West Virginia Christian Conference to meet with us. There is a great field for labor in West Virginia, and there are but few that will work for the cause.

NORMAN GIBSON, Pres't.

NEW YORK SOUTHERN.

The 39th annual session of the New York Southern Christian Conference will be held with the Christian Church at Glen Aubrey, Boone County, N. Y., beginning on Thursday, September 17, 1891, at 10 o'clock A. M. Annual address on first day of conference at 2 o'clock P. M., by J. W. Stearns. The clerks of the respective churches are urged to present as full a report of their churches and Sunday-schools as possible at this session. A cordial invitation is extended to all.

J. H. VANATTA, Sec'y.
Binghampton, N. Y.

To the members of the New York Southern Christian Conference: By vote at its 38th annual session it was decided to make a change in the constitution at its next annual session, commencing September 17, 1891.

J. H. VANATTA, Sec'y.

NORTH MISSOURI.

The 25th annual session of the North Missouri Christian Conference will be held with the church at Indian Grove, Chariton County, Mo., commencing Thursday, September 10, 1891, at 9 A. M. Those coming by rail will be met with conveyances at Brunswick Junction, on the Wabash R. R., and at Mendon, on the Santa Fee R. R., on Wednesday, September 9th. Any one coming later will please notify me. Ministers and friends of other conferences are invited to attend.

C. DEWEESE, Sec'y.
Indian Grove, Mo.

IOWA UNION.

The Union Christian Conference (Iowa) meets in annual session with the Oakland Christian Church, six miles north of Columbus Junction, Louisa County, Iowa, on Thursday, at ten A. M. October 15th. Annual address Wednesday evening before. Arrangements will be made to meet the accommodation train on the Rock Island and the passenger trains at Cove, on the B. C. R. R., on Wednesday. Those desiring to be met at other times at either place will please write in time to H. Ramer or Wm. Van Horn. As the meeting is out of the way of other conferences, it is desired that there should be a large attendance from abroad as well as at home.

L. FORDYCE.

WESTERN ILLINOIS.

The next session of the Western Illinois Christian Conference will meet in the Olive Christian Church (Warren County), on Wednesday, at 2 o'clock P. M, September 16, 1891. The Olive Church is about two miles northwest of Avon. Avon is on the C. B. & Q. R. R., where conveyances will be to convey all to the place of meeting. The annual address will be delivered by the secretary of conference; Robinson Ashley, alternate. A cordial invitation is given to all brethren and sisters to come and help us.

M. H. MITCHELL, Pres't.
GEO. W. IRONS, Sec'y, Bernadotte, Ill.

EASTERN INDIANA.

The Eastern Indiana Christian Conference will convene in 53d annual session with the church at Winchester, Randolph County, Ind., on Friday, the 18th of September, 1891, at 2 o'clock P. M. sharp. The churches are reminded of the collection for conference incidental and missionary fund to accompany their reports, or may be forwarded to the secretary in case of failure of representation. An entire representation or report is expected both from the churches and the ministry. For blanks address the secretary. The board of trustees will convene at same place and date at 10 A. M. sharp.

S. W. BENNETT, Pres't.
SAMUEL LONG, Sec'y, Versailles, Ohio.

SOUTHERN KANSAS.

The Southern Kansas Christian Conference will meet in its 15th annual session with the Neola Church, Stafford County, Kansas, on Wednesday at 2 o'clock P. M, September 16, 1891. Annual address by Elder W. R Fuller; alternate, Elder J. T. White. The Neola Church is located on section 36, town 25, range 11 west, and is five miles northwest of Turon, and three miles southeast of Neola Station. Those coming on the Rock Island Railway will stop at Turon. Those coming on the Missouri Pacific Railway will stop at Turon or Neola Station. Conveyance on the first day of conference from Turon and Neola stations.

HENRY COLE, Sec'y.

SOUTHERN OHIO.

The Southern Ohio Christian Conference will convene in its seventy-first annual session in the Christian Church at Pricetown, Ohio, on Saturday, October 7, 1891, at 10 o'clock A. M. Rev. C. F. Park will preach the evening preceding, and the annual address will be delivered by J. F. Burnett. The usual subjects will be brought before the conference by the department secretaries as follows: Education, Rev. C. F. Park; Missions, Rev. R. H. McDaniel; Publishing Interests, Rev. C. L. Singer; Sunday schools, Rev. W. W. Bagby. Visiting brethren are cordially welcomed. Church clerks failing to receive blanks will please notify the secretary.

C. W. GAROUTTE, Pres't.
J. F. BURNETT, Sec'y.

MAINE EASTERN.

The 53d annual session of the Maine Eastern Christian Conference will be held with the Christian Church at Palmyra Village, commencing on Tuesday, September 22, 1891, at 10 A. M. The annual address will be delivered on Wednesday at 10:45 A. M. by Rev. O. J. Hancock, of Corinna; alternate, Rev. Rufus Bartlett, of Hermon. Wednesday at 2 P. M. Rev. S. W. Webster will preach a memorial sermon in memory of our deceased brother, Rev. John F. Whitney, of Newport. We urgently request a full attendance of all members of the conference, and extend a cordial invitation to all others.

C. M. JEWETT, Sec'y.
Palmyra, Maine.

NORTHEAST MISSOURI.

The 11th annual session of the Northeast Missouri Christian Conference will be held with the church at Bible Chapel, Pike County, Missouri, commencing Thursday, October 15, 1891, at 10 A. M. sharp. Ministers and brethren of other conferences are invited to attend. Those who can attend address R. J. Trower, Curryville, Missouri, or W. P. Chamberlin, Estes, Missouri, and you will be met with conveyances at Curryville, on the C. & A. R. R. The president is to deliver the annual address; S. T. Noel, alternate. Come one; come all. Come in the spirit of the Master.

O. P. WHEELER, Pres't.
W. P. CHAMBERLAIN, Sec'y.

YORK AND CUMBERLAND.

The 47th annual session of the York and Cumberland Christian Conference will be held with the Christian Church at Lovell Center, Maine, commencing Thursday, September 24, 1891, at 2 o'clock P M. A meeting of worship will be held over the following Sabbath.

D. MOULTON, Sec'y.

SPRING RIVER.

The next session of the Spring River Christian Conference will meet with the Christian Church at Hallowell, Cherokee County, Kansas, Thursday evening before the first Sunday in October, 1891. The annual address will be preached by Rev. A. Humphries; Rev. L. L. Gibson, alternate. Churches not receiving blanks will please notify the secretary, who will supply them. Let each minister and delegate strive to be present at the opening, so the business may be begun at once. Come to stay over Sunday, and don't forget our conference funds. Visitors from other conferences will report to Rev. George Burton.

F. M. THOMAS Pres't, Pittsburg, Kan.
B MOODY, Sec'y, Galena, Kan.

WESTERN PENNSYLVANIA.

The Western Pennsylvania Christian Conference will meet on Thursday before the third Sunday in October, 1891, at 9 o'clock A. M., with the Haydentown Church, Fayette County, Pennsylvania.

A. J. KIBLER, Pres't.
A. S. SEERE, Sec'y.

CENTRAL INDIANA.

The Central Indiana Christian Conference will convene in sixty-seventh annual session with New Bethel Church, Brown County, Ind., on Thursday, October 8, 1891, at 10 o'clock A. M. The churches are reminded of the collection for the conference and all dues on entire representation, both from church and ministry, are desired. For blanks address the secretary, Taylorsville, Ind. The Board of Trustees will convene at same place.

E. B. POND, Pres't.

NORTHWESTERN OHIO.

The Northwestern Ohio Christian Conference will meet in its fifty-third annual session with the Christian Church at West Cairo, Allen County, Ohio, September 26, 1891, at 2 P. M. This Village is on the D. & M. R. R., six miles north of Lima, Ohio. It is earnestly requested that each pastor collect the ten cent fee per capita of members, and that they also take up a general collection besides for the conference fund, as the fee and collection is greatly needed to liquidate the conference debt. Let every minister, deacon, and delegate be present at first roll call, and remain until the last benediction is pronounced. Trains stopping at West Cairo, northbound, are 9:31 A. M. and 6:46 P. M; southbound, at 9:12 A. M and 5:43 P. M. Rev. G. B. Garner will deliver the annual address. Rev. C. J Hance is pastor of the church.

JOHN AKERMAN, Pres't.
G. R. MELL, Sec'y.

FOR THE TOILET

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Church Notices.

An adjourned meeting of the New York State Christian Association will be held at Starkey Seminary, Eddytown, N. Y., Wednesday, September 30, at 10 o'clock A. M The Executive Board will meet at same place Tuesday evening at 7 o'clock, September 29, 1891.

O. T. WYMAN, Pres't.

De Wittville, N. Y.

There will be a Sunday-school celebration in the grove near the Polo School-house in Cowley County, Kansas, on Saturday before the second Sunday in September, being the 12th of the month, and on Sunday a basket-meeting. Ministering brethren are cordially invited to attend the meeting. May continue during the following week.

A. C. MIZENER, Officiating Pastor.

There will be a meeting on the 11th of October with the Christian Church at South Bend, Nebraska, for the purpose of organizing a conference or ministerial association. All ministers of Western Iowa and this state are urged to attend. South Bend is on the Great Q. Route, from Platsmouth to Lincoln, 25 miles due west from Plattsmouth, Neb

ELDER J R. HOAG
DR. W. KIRK.

The Western Quarterly of the New York Central Conference will meet with the church at Newark, N. Y., Friday evening, September 25, and continue over the Sabbath. Churches of this quarterly district should send large delegations, and every pastor should endeavor to be present. Saturday morning will be devoted to Sabbath-school work. Bring your essays and plans for more efficient work.

A. E SMITH, Sec'y.

Springwater, N. Y.

At the last annual session of the Southwestern Illinois Christian Conference the department of Sabbath-school work was inaugurated, and it was stated that the annual meeting should be held on Tuesday before the annual conference, at 10 A. M. The meeting will be held on Tuesday, the 22d of September. All delegates are requested to be present, and others that are interested in Sabbath-school work. J. M. PLUNKETT, Sec'y.

To the Members of the Southwestern Iowa Conference: As it is my duty as president of conference to assign subjects for essays and addresses, I will say to one and all, to make your own selections, but do not write so lengthy as to take more than fifteen minutes to read your essay. If possible, let your subjects be of vital import of the day. Conference will begin on Wednesday, September 16th, at Griswold, Cass County, Iowa, and continue through the week. Come early and remain until Monday. Visitors cordially invited.

Z. M. WRIGHT, Pres't.

Conference Notices.

NORTHERN KANSAS.

The Northern Kansas Christian Conference will convene in its 13th annual session with the Meredith Christian Church, Cloud County, Wednesday, October 14, 1891, at 10 A. M. Annual address by Elder T. C. Benson. Meredith Church is eight miles due west of Miltonvale, where those coming by rail will be met with conveyance on Wednesday, the first day of conference; from the north in the morning and from the south in the evening. Those coming later will please notify me by card. It is desired that there be a full attendance. All are invited. Come in the spirit of the Lord.

ELWOOD COATE, Sec'y.

Meredith, Kansas.

MIAMI RESERVE.

The Indiana Miami Reserve Christian Conference will convene in annual session Tuesday evening, at 7:30, before the first Sunday in October (September 29, 1891), with the church at Sandbank, Tipton County, Ind. Churches are hereby requested to send conference funds as we will need more money this year than heretofore. Churches wanting blanks please notify secretary. The Board of Trustees will meet on Wednesday, September 30th, at four o'clock P. M. Those coming by rail will get off at Tipton, where there will be conveyances to the church, three miles east. Members of other conferences are cordially invited to attend.

A. H. PENCE, Sec'y.

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